

BIBLE STUDIES
IN THE LIGHT OF
RECENT RESEARCH

A. W. AHL



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BIBLE STUDIES IN THE LIGHT OF RECENT RESEARCH

An Introductory Manual
for Higher Institutions of
Learning and Thoughtful
Bible Students

BY
AUGUSTUS WILLIAM AHL, A. M., PH. D.
Professor of Biblical Literature and Greek, Thiel College
Author of
"Outline of Persian History, Based on the Cuneiform Inscriptions"

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PREFATORY NOTE

Higher education in the United States had its beginning largely in the religious impulse of its early inhabitants. Nearly all of the colleges of the early settlers were primarily institutions of religious education under the direction of some church with this chief aim in view to train men for the Christian ministry.¹

As year succeeded year this primary conception of the object of the colleges was greatly modified, for preparation for divers professions outside of the immediate service of the church became the need of the hour. In this process of adjustment, however, due to the startling material development of our country, the complicated applications of sciences and inventions, and also to the fact that the church failed to maintain her earlier exalted educational conception the religious moment gradually lost its well merited place in the curricula of the higher institutions of learning. Happily a new era in constructive religious culture is dawning. The departments of religious education are on the increase. The Bible as literature, as a moral religious factor, is being taught again, is becoming a vital part of the work and is fast gaining in academic prestige.² The Bible is the natural centre of religious educa-

¹A pamphlet published in 1754 by Yale College declares the great design of that school to be the education of ministers for the church.

²An examination in Bible is now required at Harvard of certain classes of candidates for the A. B. degree. At Columbia all Freshmen are required to take a course in contemporary civilization part of which consists in the teaching of religion.

tion. The object of this work is to introduce the student to its history, nature, contents and purpose, and awaken in him the desire to cherish the Bible as his most precious treasure, a life companion, inducing him to apply diligently its sublime truths.

Technical terms have been avoided whenever it has been possible to do so. Extensive critical examinations and discussions are left to their specific sphere, only such reference as seems most needful has been made to that phase of the subject. Many ponderous volumes, touching on limited eras have been written in a most fascinating manner, but such prove unwieldy in the class room. The matter presented here is deemed sufficient for the ordinary student of the Bible in our colleges. Although divine truth is its own chief interpreter and defender the thinking mind welcomes light shed upon it from outside sources. Recent philological and archaeological endeavors have been highly fruitful and the latest results of research work are here given due consideration. To neglect these sources, placed within the reach of the humblest student, is inexcusable in any who reverence the word of truth. A natural reaction against the extreme attitude and rationalism has set in and there is at present a strong current toward the rehabilitation of the conservative view in Bible study. Blind theological tradition and radical criticism are alike harmful. To treat the Bible as an infallible text book and repository of science is as unreasonable as to relegate it in toto or ex parte to the realm of fable. The evidence for the authenticity of the Biblical books is far stronger than the corresponding evidence exhibited in behalf of some of the books in classical literature. Unjustly the critic frequently demands unreasonably

strong evidence as regards the Scriptures, but without hesitating insists that his own hypothesis be accepted as infallible even on the slightest evidence. However, human opinions will vanish in the flight of time, even "heaven and earth shall pass away, but my words (says the Lord) shall not pass away." The position taken in this work is the attempt of a happy blending of sound scholarship with the Old Faith. Since this work is intended only as an introductory guide the Bible itself should be constantly used and corresponding time should be devoted to the consideration of its outstanding parts. Grateful acknowledgement is made to Mrs. Henrietta Paulsen Ahl, Prof. T. B. Roth, D. D., and Rev. Chas. B. Wakefield, D. D., for their constant sympathy and helpful interest during the preparation of this work. May this publication, the outgrowth of Bible study in the class room, go on its errand to attract, uplift, and draw nigh to God many thoughtful Bible students in our Colleges and elsewhere.

AUGUSTUS WILLIAM AHL

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I

RELIGION

Religion¹ has always occupied a prominent place in the history of every race and individual and is certain to remain a most powerful factor in the civilization of the future. But there exists a great confusion as to the proper meaning of this term. It cannot be identified as belief or a set of beliefs. Beliefs may err or be proven false, while religion in its truest sense would not be destroyed thereby. Nor can it rest in the feelings, for they are subject to change. In its real essence religion is fellowship, communion with the deity. It rests in the consciousness of man as a dependent limited being, who owes homage to a power which stands in supernatural relationship to him. It contains the fear and knowledge of the deity as well as its worship and service. Religion exists because man exists. It is common to all races and all conditions.² It is found in some form among the highly civilized nations of Asia and Europe as well as among the aborigenes of the South Sea Islands. However degraded and low may have been his condition no human being or tribe has as yet been discovered that did not manifest some trace of a relationship to a deity.

¹Cicero derives "religio" from *relegere*: "*qui omnia, quae ad cultum deorum pertinerent, diligenter pertractarent et tamquam relegerent sunt dicti religiosi ex relegendo*" it is the conscientious performance of the cultus. *de nat. deorum* II 26. Lactantius from *religare*: "*vinculo pietatis obstricti deo et religati sumus, unde ipsa religio nomen accepit,*" *instit. div.* IV, 28. here it is pious relations with God.

²Cicero *de nat. deorum*; similarly, also Homer, and Aristotle, at different occasions.

Religion, then, is proved to be inherent in man, part of his nature and not the invention of priest or prophet for selfish ends as is often claimed. Probably no scholar of repute would hesitate to accept the view point of D. G. Brinton when he writes: "There has not been a single tribe, no matter how rude, known to history or visited by travellers which has been shown to be destitute of religion under some form."¹

Edward Caird forcibly points out a psychological aspect when he says: "Man by the very constitution of his mind, has three ways of thinking open to him: he can look outwards upon the world around him; he can look inwards upon the self within him, and he can look upwards to the God above him and none of these possibilities can remain utterly unrealized."²

Religion has manifested itself in different forms. (a) Monotheism comprises Christianity, Judaism and Mohammedanism. (b) Dualism contrasts between the principle of good and evil, the good God, and the evil God as in Zoroastrianism.³ (c) Polytheism is the worship of many gods. Here we find the Fetishism of Africa, the Sabaeism of the Babylonians, the Zoolatry of the Egyptians and the nature worship of the Teutons.

Considering the relationship of the deity to the world the following division may be made. Pantheism, which conceives of God as impersonal; the all is God, and God is the all. Deism thinks of God as high above the worlds unable or unwilling to inter-

¹Brinton, *The Religions of Primitive Peoples*. p. 30.

²Baird, *The Evolution of Religion*, II p. 77.

³Ahl, *Outline of Persian History*, based on the Cuneiform Inscriptions, p. 69-78.

fere in the course of nature and history. Theism believes in a personal God who is deeply interested in this world, in all its creatures and who effects such modifications in the course of nature and the history of man as he deems necessary for his own glory and the well-being of his creatures, particularly man.

Although religion appears in different forms and these forms are often contradictory one to another, such divergencies are not part of religion but the outgrowth of individual conceptions and impulses. Men may have corrupted and abused it, but are in no sense the authors of religion itself. As a direct revelation of the deity to man, it is that agency which lifts him beyond the level of the mere animal existence of physical needs to the realm of the spiritual and divine. In proportion as he is religious he is true to his real nature, and in proportion as he is irreligious he sinks to the low level of the beast.

Every religion which desires fellowship with God but is unable to establish such perfect communion between the human and divine must be designated as false. The true and perfect religion, however, is not only able to restore the relationship, disturbed by sin, but also aims and accomplishes a divine perfection, and the restoration of the original image of God in man. Christianity only possesses these qualities and is therefore the true religion. Judaism, in the light of the Scriptures, was of a preparatory nature. There is no conflict between it and Christianity; both are necessary organic parts of the true religion. Their relationship might be compared to that of the blossom to the fruit, the former neces-

sarily preceding the latter. The blossom, if it is to fulfill its purpose, must develop into fruit, and fruit cannot grow and mature unless its antecedent has functioned.

✓ Christianity is the only true religion based upon the great esoteric facts of Divine revelation. It did not originate in the mind of man but is beyond reason in many of its aspects.

II

REVELATION

God has revealed himself to all men. In nature, in creation, in the lives of individual men and nations he has made himself known. (Romans 1, 19-20; Acts 17, 26-28). At the same time he has implanted in man the faculty to know him through his conscience (Romans 2,14). The *revelatio naturalis*¹ is partly external and partly internal. As external nature and history are telling the glory of God and as internal the still small voice within the breast of man bears witness to the creator. Through his own development, man should have reached the stage of religious-moral perfection and with it the accomplishment of his divine destiny. However, through sin which is disobedience towards God, such development was made impossible. Though longing and feeling after God he was unable to know him clearly, therefore the necessity of a fuller revelation arose. He worshipped the creature instead of the creator, nature instead of him who made it.

There is contained in Revelation all that is essential for the salvation and enlightenment of mankind. As a diversified record of a progressive revelation, which during thousands of years, first to mankind, and then to the chosen people, by slow degrees, and as they were able to bear, it developed a gradually clearer insight into the eternal relations between God and man. This record was called by Paul the

¹Aristotle writes: This is the particular difference between man and beast, that he alone has the feeling of good and evil, of right and wrong. *Polit.* I. 1, 11.

“richly variegated wisdom of God.” The soul of man is as little capable of grasping abstract truth as the eye is capable of gazing on the sun. The sunlight gives its beauty and glory to the world by being reflected in a thousand different objects around us. And because we should only be wearied by a continuance of the intolerable blaze of noon, God also gives the softer glow, the refracted light. Indeed this light is never more beautiful than when its sevenfold perfection and color-less indifference is divided by falling showers, and flung in the colors of the rainbow upon the clouds. It is even so in the spiritual world. God is light. When that light passes in one direct, unbroken ray we have, in his son, the brightness of his glory and the express image of his person. But even this revelation of the father passes in part through the medium of the human language and so reaches us in sweet gradations, softened by the gracious shadows of mystery which only faith can pierce. Revelation took the form of verbal communication; the divine mind passed it on to the “God-breathed” mind of man and thus into emotion, then words, the original tongue, and Sacred Scripture.

Sacred Books

The great Eastern religions also have their sacred writings.¹

There are the Sacred Tablets of the Babylonians, The Egyptian Book of the Dead, The Vedas of the Hindus, The Chinese Classics, The Avesta of Zoroaster, The Iliad and Theogony of Greece, The

¹Max Mueller, The Sacred Books of the East.

Tripitaka of Buddha, and the Koran of Mohammed. These books have frequently been magnified beyond the reasonable; the inference has been drawn that there is really not much difference between them and the Bible. But the difference lies in the fact that the Bible contains a revelation of God and thereby becomes the means of grace, whereas these other books at their best are able to present only a system of ethics far inferior to that presented in the Bible, not to mention the fundamental difference indicated above.

The Bible

Considering then the Bible¹ itself, it appears that it is not one book but many, sixty-six in all.² It is written by men and for men. Each author manifests his individual style of writing, reveals his characteristics, and maintains a certain point of view. So for instance, Moses is the Law-giver, and Teacher of his people; Isaiah the Prince among the Jewish writers; Ezekiel the Stern Prophet; Paul the Apostle of Faith; John the Messenger of Love and Peter the Bringer of Hope. Frequently sources upon which given facts are based, are indicated. Luke relates at the beginning of his Gospel, that he intends to narrate what the eye witnesses had report-

¹Bible is a derivative from the Greek BIBLIA, the neuter plural, of TO BIBLION the book. It was also used as a singular and hence passed into the Teutonic languages in that form. It was originally derived from the material used for writing, an Egyptian reed, Byblus or Papyrus. The Patristic fathers and Mediaeval scholars commonly employed the plural. The Jews also were fond of this term in the application to their sacred writings, it occurs several times in the Septuagint.

²There are 39 books in the Old Testament and 27 in the New Testament.

ed. Joshua 10, 13, I Kings 11, 41; 14, 19; 14, 29; 2 Chronicles 16, 11; plainly indicate their sources. In historical, geographical matters and questions of natural sciences these authors were children of their times.¹

Though there is a vast difference between the Biblical books as to date, form, style, and authorship the unity of the whole is apparent. This unity consists in the one central idea that the Bible is a record of God's revelation culminating in the "Word made Flesh." Herein does it differ and surpass all other human books; it bears in addition to the human element a distinctly divine character. The testimony of the writers themselves in regard to this is unmistakable.

The prophets of the Old Testament announce their message in the name of the Lord. They tell what Jehovah spoke to them, or what he taught them.² Peter says: "Holy men have written, moved, literally 'borne,' by the Holy Ghost."³ St. Paul calls the Scriptures God-breathed.⁴ The Old Church Fathers frequently illustrated this truth by comparing the writers to musical instruments which resounded the notes played on them by the Holy Ghost. A beautiful parable it is indeed, although it leaves out of consideration the fact that the Spirit is a living Spirit speaking to men even now through the medium by which God makes himself known to men.⁵

Faith in the divine word does not rest in the wis-

¹Kurtz, Lehrbuch der Heiligen Geschichte.

²Isaiah 6, Jeremiah 1. ³2 Peter 1, 21. ⁴2 Tim. 3:16.

⁵Dods, The Bible, Its Origin p. 102.

dom of men but in the power of God.¹ In this word we find histories which would have long been forgotten but for the Bible; genealogies connecting distant generations; biographies; songs of victory and outbursts of love; expressions wrung from the soul in agony and distress; warnings and encouragements; drama and simple story; instructions and counsels; prophecies and fulfilments; and revelations of the things to be, along with the interpretations of the meaning of writer's own time. And as to its authors, some were princes, some peasants, and warriors and some lovers of peace. Some lived in palaces and some in tents. Like God's other book, nature, it has its lofty mountains, its suns, its stars, its smiling fields and singing groves. True, it has been assailed by critics of all shades. But it has stood the test, it outlives rationalism and higher criticism. Men who have prophesied that after their day few would know anything about the Bible are mouldering in their graves, while the Word of God is a greater power today than ever.

¹I Cor. 2,5.

III

THE CANON

A. Old Testament

The collection of the Biblical Books is known as the Canon. This word is derived from KANON, a standard of measure, ruler, or rod. A beginning of the collection of the Scriptures was made by Moses, when he commanded the Book of the Law to be placed beside the Ark of the Covenant.¹ Joshua² and Samuel³ followed his example. Copies were made of the Book of the Law, and it was placed in the hands of the masses remaining for all time, the chief book among the sacred literature of Israel. In the course of time the prophetical histories and prophecies were added. Hezekiah appointed a commission whose task seems to have been the collection of the Psalms of David and Asaph and the Proverbs of Solomon.⁴ The formal conclusion of the O. T. Canon is not known, but it may be assumed that Ezra, the Scribe, was the last to undertake the collection of additional Scriptures. Historical evidence would indicate that it was concluded about 300 B. C.⁵

Christ recognized the authority of the Old Testament: John 9:36; John 5,39; Matthew 25:35. et passim. The original order of the Books was as follows: THE THORA (law), NEBIIM (prophets), CHETUBIM (other scriptures). The Thora consists of the Pentateuch or the Five Books

¹Deut. 31:24-26.

²Josh. 24:25-26.

³1 Sam. 10:25.

⁴2 Chron. 29:25-30; Prov. 25:1.

⁵Compare: F. W. Weber, *Kurzgefasste Einleitung*.

of Moses. The Nebiim compose the prophetic histories, Joshua, Judges, Samuel and Kings, and the propheties are the major and minor prophets. The Chetubim are composed of the Psalms, Proverbs, Job, Song of Solomon, Lamentations, Ruth, Ecclesiastes (Cohemoth); Esther, Daniel, Ezra, Nehemiah and the Chronicles.

Apocrypha

In addition to these there was existing a set of books whose authors were unknown and therefore these were called the Apocrypha. They were not included in the Canon, but considered of secondary importance. Christ and the Apostles never referred to them. They gained introduction into the Christian church through the Septuagint. Gradually, not without contradiction, however, they became to be held in equal esteem especially by Occidental Scholars till the Roman church in 1546 at the Council at Trent declared all books contained in the Vulgata including the Apocrypha to be canonical. The Reformers, however, going back to original sources, again emphasized a difference. Luther embodies them in his translation declaring them not "to be esteemed as equal to the Scriptures but nevertheless useful and good for reading." The Anglican Translation excludes them altogether, "in order that the word of men might not adulterate the Divine Word."

Language

The original language of the Old Testament is the Hebrew, only in a few passages was the Aramaic employed.¹ Hebrew was the language of Canaan, be-

¹Dan. 2:4-7; Ezra 4:8-6; 7:12-26; Jer. 10:11.

longing to the Semitic group, and reaching its heights of perfection during the time of David and the Prophets, especially Isaiah. It has become the organ of the Old Testament revelation and is therefore a sacred language. In the course of time, however, the masses of the people lost more and more the purity of old Hebrew and spoke the Aramaic. It then became necessary for the scribes and scholars to preserve and to teach the original language of the law.

Manuscripts

As long as Hebrew was a living tongue it was not difficult to decipher the vowel-less script and to perpetuate its correct meaning among the people, but when it came to be neglected necessity arose to provide a system of vocalization and accentuation. The Talmud sets forth the most rigid regulations in regard to the making of copies; words, even letters were counted. The text was not changed, even if it caused offence. The original remained in the manuscripts, but the opinion was written on the margin, and was called Massora. The present division into chapters is of Christian origin either from St. Caro (1263) or Stephen Langton (1226). With the invention of the printing press the work of reproduction became greatly simplified. The existing Hebrew manuscripts, though not very old, are of great authority since on account of reverence for the manuscripts and care in the transcription, the old copies were destroyed whenever age or other reasons seemed to make such action necessary.

Translations

The oldest translation known is the Septuagint

which according to tradition was made at the behest of an Egyptian king by seventy Jews residing in his country. The work, however, is faulty and the translators allowed themselves many inexcusable liberties. The early Christian Church used the Septuagint exclusively. Later, however, the Itala and about 400 A. D. the Latin translation called Vulgata made its appearance. There was also the Gothic translation, made by Bishop Ulfilas. The most prominent translations after these were made during the Reformation of which Luther's translation into the German and the King James translation into the English language, stand out above the rest.

B. New Testament

Origin

The New Testament so called since Tertullian, based upon Matthew 26:28, is the source of revelation of the New Covenant. Jesus Christ is the centre of the New Covenant and the Apostles were eye witnesses of his life and works. The apostolic message lived in the congregations first in the form of oral tradition. When, however, doubts, tribulations, and inward strife began to darken the faith of the congregations, new words of correction and instruction were needed and these consisted in the so called Epistles, usually addressed to individual congregations or persons, but later considered the property of the whole Church. When the oral tradition in regard to Christ's words and works themselves were endangered by subtractions, or additions and adulterations, some of the Apostles put in writing as lasting and unchangeable monuments of what "they had heard and seen, and what their hands had felt."

Thus the Gospels originated, however, after the Epistles. These messages of the Apostles were valued very highly and probably passed around from one church to the other. Towards the end of the second century the Gospels, the Acts of the Apostles and most of the Epistles were known under the name of **KAINÉ DIATHEKE**, i. e., New Testament.

In the beginning of the fourth century Eusebius distinguished between the Books in use in the Church, whose authenticity was generally accepted "**HOMOLOGUMENA**," and those whose apostolic origin was held to be doubtful "**ANTILEGOMENA**."

In 360-400 A. D. the New Testament Canon had been concluded as it stands today.

Language

The language of the New Testament was universal in its character. It was the language of the World Empire of Alexander, Hellenistic, containing many Hebrew idioms, although the Gospel of St. Matthew² was originally written in Aramaic.

Manuscripts

The manuscripts were written in capital or uncial letters without division of words, and accentuation. The small letters were employed later for the convenience of foreigners who wished to study the New Testament Greek. The division of words, chapters, and accentuation, date back to the 13th century. Some of the oldest and most important **Codices**¹ of the New Testament are: 1. **Codex Sinaiticus** found

¹For detailed description of the manuscripts see Smyth, *How we got our Bible*, pp. 11 fg.

in the Monastery at Sinai, written in the fourth century, now in Petrograd. 2. **Codex Alexandrinus** written about 450 in Egypt, now in the British Museum at London. 3. **Codex Vaticanus** written about 350 in Egypt, now in The Vatican Library. 4. **Codex Ephraemi** written about 450 in Egypt, now in the National Library at Paris. 5. **Codex Cantabrigiensis** written about 550, now at Cambridge. 6. **Codex Claromotanus** in the National Library at Paris.

Until recently the Codex Vaticanus, so called because it is kept in the library of the Vatican in Rome, was the oldest Bible manuscript. Now, however, is found in Egypt an older Bible manuscript, containing the apostolic epistles, the prophecies of Jonah, and the fifth book of Moses. The manuscript is written in the Coptic tongue and consists of 109 papyrus rolls. It is the oldest Bible manuscript in existence.

Translations

In the Orient the Syrian Church possessed the first translation of the New Testament which was called Peshittho. The Monophysites, Egyptians, and Armenians, also had their own translations. The Occident received translations somewhat later. Surpassing all were the works of the German and English Reformers of the 16th century. The Patristic literature from the second to the fifth century likewise contains many quotations from the Scriptures.

Intelligible Position

How may an intelligible and defensible position regarding the Canon be reached? Some accept cer-

tain books as canonical because the Church bids them do so. Others claim the Word of God as the sole authority denying the authority of the Church. But like the former they too are seeking some authority for their position. The test applied by them is: "Does the Book in question occupy itself with Christ or does it not?" They realize that God has a purpose in view in making a revelation. Now if the Book reveals this purpose it must be accepted as canonical. However, judging the Canonical Book by its merits, certainly leaves much to be decided by the individual and the danger of possible error is apparent. Nor can the inward witness be trusted to certify the truth of every word uttered by God. The Westminster Confession designates inspiration as the test of Canonicity. But how shall be decided what is inspired and what is not inspired? Christians accept the fact that full revelation of God is obtained through Christ. "In the beginning was the Word (Logos) and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us and we beheld his glory as of the only begotten of the Father full of grace and truth."¹

Truly God revealed himself to us in the Scriptures but these are the means or instrument of conveying the revelation. Back of the Scriptures, is the **Logos**, the Word, Jesus Christ. He, then, must be the final authority in deciding the Canonical character of the Scriptures. There is not the least doubt that he considered the Thora, the Nebiim and Chetubim as Canonical, because he refers to them frequently, and he

¹John I,1-

even goes so far as to enjoin his followers: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."¹ This is applicable also to the New Testament. Every Scripture which contains a progressive revelation of God through Christ is of Canonical value, for it has Him for its authority.

¹John 5:39.

IV

ANCIENT RECORDS AND THE BIBLE

Immense results have been achieved by the Archaeological efforts in Bible Lands.¹ There is hardly an episode in the Old Testament relating to the ancient nations which has not received some verification. Those critics who have endeavored to show the narrations of the Jewish writers to be wholly or at least in part fictitious and mythical must taste of the bitter cup of being disillusioned in some of their choicest pet theories in regard to the Old Testament. While it is true that in some instances new problems arise from the light shed upon certain phases; as a whole, the new light is heartily welcomed by the thoughtful Bible student and enables him to gain a much clearer view of the situation. Places whose existence had been doubted have been definitely located. Narrations which have been assigned to the realm of myths, now stand vindicated before history, persons whose existence was scornfully denied, now take the places assigned them in the Scriptures, customs which seemed erratic are now found to have prevailed. The largest contribution is made to the historical side of the Bible. Going back to the fourteenth chapter of Genesis, evi-

¹"In all the realm of recent research no field has proved more fruitful than that of Archaeological labors in the Orient. These labors have revealed to the student of Ancient History sources of unquestionable authority and immense value. Much of the proverbial mystery of the 'Occult East,' has been and is being unveiled, discoveries have been made which shed light over a past long darkened by legend and error. Without these contributions the records of Ancient History would have remained inaccurate and incomplete." Ahl, Outline of Persian History, based on the Cuneiform Inscriptions. p. 11.

dence is found of the existence of the great Chedor-laomer. The Egyptian discoveries point to the probabilities that the Hyksos dominated the Nile lands during the days of Joseph. Israel's bondage there is confirmed by a tablet bearing the name "Israel" dating from the days of Meneptah II. Portraits of Canaanitish peoples back the stories of Joshua. Shishak's picture of his prisoners from Canaan bears out the truthfulness of the records of the Kings. The Moabite stone testifies to the verity of the writer's of Kings true conception of that Monarch. Shalmaneser tells posterity of Ahab, of Benhadad, and Hazael of Damascus, and of Jehu the son of Omri. Tiglath-pileser III in his documents mentions Azariah (Uzziah) and Ahaz of Judah, and Menahem, Pekah, and Hosea of the northern kingdom, as well as Rezin of Damascus. Sargon II relates his capture of Samaria and Ashdod. Sennacherib records many facts regarding his great campaigns, naming Hezekiah and the amount of tribute paid in them. Esarhaddon and Assurbanipal count among their vassals Manasseh of Judah. Nebuchadnezzar has left extensive material bearing on his own work and life. The records of Nabunaid and Cyrus likewise furnish abundant testimony to the truthfulness of the Jewish writers, and even Belshazzar is found to be the son, co-regent, of Nabunaid, the last king of Babylon before this empire became a Persian province. The ruins of the palace of Susa surely furnish a most appropriate setting for the story of Esther. These records mentioned here together with many others which await decipherment, or which may be omitted here for the purpose in view, found on walls of pal-

aces and tombs, on rocks and stones, on tablets and cylinders and fragments of divers nature, furnish a corrected view of the political, religious, and social aspect of Bible days.

There was a time indeed when the student of the Bible was dreadfully afraid of anything that appeared like an investigation of any subject connected with the Scriptures. Happily, he need dwell no longer in the land of constant fear, but rather may rejoice in the accomplishments of the science of research.¹

Biblical Theology also has benefited by the light from the East. Traces of monotheism which the Old Testament so clearly teaches may be found in most unexpected sources. India, China, Egypt, Greece all agree in the modified Monotheistic conception of God, in their early religions which was still lingering in the memory of the race. Looking then first to India we read in the 12th Hymn of the Rig Verda, "there was neither day nor night, nor light, nor darkness, only the existent ONE breathed calmly self contained. Naught else but He was there next all was

¹"Not infrequently when Biblical accounts have been criticized as historically inaccurate, Archaeological discoveries and the decipherment of the Cuneiform writings have confirmed the statements of the Jewish writers. The Biblical account, for instance, would imply that Belshazzar was the last king of Babylon, the king slain when the city was taken by the Persians on the night of the great banquet at the palace. (The historicity of Belshazzar has been questioned by critics). In confirmation of this report of the Bible the Clay Cylinder of Nabunaid states: "As regards Belu-sharra-Usur (Belshazzar) the eldest son, the issue of my bowels, implant in his heart the fear of thy great Godhead." (Clay Cyl. of Nabunaid found at Mugayyar). Ahl, Outline of Persian History based on the Cuneiform Inscriptions p. 27.

water, chaos indiscrete, in which One lay void, shrouded in nothingness." Again in the 121st hymn: "Him let us praise, the golden child that was in the beginning, who was born the Lord, Who made the earth and formed the sky." There is Monotheism in the Veda.¹

In their earliest period the Chinese were monotheists as has been convincingly gathered from the earliest records of this nation.² "Listen now to the voice which has come forth actually from the recesses of the sepulchre; it reaches us from ancient Egypt."³ Hail to thee say all the creatures . . . who raises the heavens, who fixes the earth; we worship thy spirit who alone hast made us," it is with these words that a papyrus now in Paris, dating back 2300 years B. C. brings to us the same thought of one God. Greece and Rome had many gods, but Zeus and Jupiter were always supreme. So other instances might be shown where ancient philology and its sister archaeology have become handmaidens of truth. But more fruitful still are the endeavors to bring to light the ancient thoughts and records about the various fundamental phases of the beginning of the human race as reported in Genesis. An Assyrian account of the same event is found upon a clay tablet discovered in the palace of Assur-bani-pal.⁴

According to an Etruscan story, God created the world in six periods of 1,000 years each. Similar

¹Max Mueller, *Science of Religion*, p. 99.

²Legge, *Religions of China*, p. 49.

³Prof. E. Naville in a lecture at Geneva.

⁴Rawlinson, *Ancient Monarchies*.

statements are found also in the Persian Avesta.¹ The Hindus, Chinese, and Northern Turanians also tell of the story of creation. It is worthy of note that Genesis and most of the heathen traditions agree as to different stages of creation, with the modern geological record of science.

The fall of man can be traced in Assyria and among the Hindus, Buddhists, Africans, and Mongolians. In the British Museum there is a very old Babylonian seal which bears the figure of a woman and a man stretching out their hands toward a fruit tree while behind lurks a serpent. A fragment also represents a tree guarded on all four sides by a sword. Still another represents a fruitful region bordered by four rivers. The Hindu traditions know of man as "living as he pleased, unchecked by any impediment, contemplating the glory of Vishnu, he came forth." In this they side flatly with Genesis instead of with those who try to persuade themselves that human beings have not issued from a single pair and also that the primitive type of man is scarcely separable from that of the animal. Still more clear and well nigh universal is the tradition of the flood found chiefly among the Chinese, Iranians, Assyrians, Greeks, and Peruvians. A sense of guilt and tokens of substitution are discernible in the Vedas, the Egyptian Book of the Dead, and among the Iroquois. Even the thought of a Mediator appears, though dimly, in the form of the Hindu Krishna and in the legend of Aeschylus Prometheus Bound. The idea of immortality is found in almost

¹Ebrard, *Apologetics*, vol. II.

all the chief religions of the world and does not need special mention here. The discovery of ancient records and the decipherment of their inscriptions from heathen lands has thrown open the flood gates of light and truth which the human race possessed in common.

But Palestine proper has lately yielded up many invaluable treasures and more is expected as the years go by. Here the work has been begun by American scholars who have done pioneer work, Edward Robinson and Eli Smith. W. T. Lynch explored the Dead Sea, Sir Charles Warren and Sir Charles Wilson made excavations at Jerusalem. A German missionary, Klein, found an inscribed stele near the Jordan at the ancient Diban, the famous Moab stone, with the inscription of Mesha, the king of Moab. It gives invaluable information on the relations between Moab and Israel, verifying the Bible, a most important document from the middle of the ninth century B. C. A German architect Schick, examining a tunnel found a Hebrew inscription on the so-called Siloam stone made by workmen who tunnelled through a rock in the time of Hezekiah.

Inscriptions from the New Testament times have also been found by C. Ganneau, known as the temple barrier inscription. Many interesting discoveries have been made at the South Walls of Jerusalem, the tombs of Mt. Gerizim in Samaria, Marissa, and at Gezer. Jericho, Nazareth and Shechem, and other places have also received their share of attention.

The recent world war made continuation of these labors impossible. It is to be hoped that the spade

will soon bring forth more light, having a most important bearing on scientific Bible study.¹

¹For further details regarding Oriental research work consult: Ball, *Light from the East*; A. T. Clay, *Light on the Old Testament from Babel*; Max Mueller, *The Sacred Books of the East*; A. W. Ahl, *Outline of Pers. Hist. based on the Cuneiform Inscriptions*; E. F. Ellinwood, *Oriental Religions and Christianity*; A. V. W. Jackson, *Persia, Past and Present*; F. Brugsch, *Geschichte Aegyptens nach den Denkmaerlern*; F. S. Hoffman, *The Sphere of Religion*; M. Dods, *The Bible, Its Origin and Nature*; James Orr, *The Problems of the Old Testament*; J. P. Peters, *Bible and Spade*; G. B. Gray, *Biblical Archaeology*; C. A. Briggs, *Theological Encyclopaedia*; J. H. Barrows, *The Christian Conquest of Asia*; W. C. Blaikie, *Bible History*; F. Delitzsch, *Kommentar zum Alten Testament*; Jeremias, *Das alte Testament im Lichte des alten Orients*; Geo. Smith, *The Chaldean Account of Genesis*; F. Weissbach, *Keilinschriften der Achaemeniden*; H. C. Tolman, *Ancient Persian Lexicon and Texts*; P. S. Handcock, *Latest Light on Bible Lands*; R. W. Rogers, *Cuneiform Parallels*; Hastings *Dictionary of the Bible*; Wood and Grant, *The Bible as Literature*; I. M. Price, *The Monuments and the Old Testament*; Driver, *Introduction to the Old Testament*; McCurdy, *History, Prophecy and the Monuments*; H. A. Harper, *The Bible and Modern Discoveries*; Kinns, *Graven in the Rock*; Davis, *Genesis and Chaldean Traditions*; Winckler, *Tel el-Amarna Letters*; Evetts, *New Light on the Bible and Holy Lands*; Cobern, *New Archaeological Discoveries*; Deissman, *Light from the Ancient East*; Hastings, *Encyclopaedia of Religion and Ethics*. J. H. Stevenson, *Assyrian and Babylonian Contracts*. See also the following publications: AJP (*American Journal of Philology*); JA (*Journal Asiatique*); JAOS (*Journal of the American Oriental Society*); JRAS (*Journal of the Royal Asiatic American Philological Association*); ZDMG (*Zeitschrift der Deutschen Morgenlaendischen Gessellschaft*); *Giornale della Society Asiatica Italiana*; WZKM (*Wiener Zeitschrift fuer die Kunde des Morgenlandes*).

THE OLD TESTAMENT

V

THE PENTATEUCH

The Five Fold Book

Title

The Books of Moses received their name partly because of the authorship and partly on account of their origin and subject matter, the chief characters being Moses and his people. The Jews called them the THORAH, Law; the Septuagint and the Vulgata the Pentateuch, Five Fold Book. The Jews usually name each book after its beginning. The Septuagint and the Vulgata, however, name it after the main contents. The names are: GENESIS (Beginning), EXODUS (Departure), LEVITICUS (The Book of the Priesthood), NUMBERS (Enumerations), DEUTERONOMY (Repetition of the Law).

Authorship

The Pentateuch does not expressly indicate Moses as its author, but though the author's name is not prefixed, there is reasonable evidence that with the exception of a few passages which he cannot possibly have written, the book as a whole is the work of the great law-giver. Radical criticism sees in the Pentateuch a later compilation of uncertain origin. This view which had been accepted by many as final, is being seriously questioned today by sound scholarship, and the traditional view has received considerable strength from unquestionable sources. Many seeming contradictions are only apparent. The use of the two names for God—Elohim (God), and Jahve (Lord), does not necessarily imply two different authors.

Against the various theories of the critics, some apparently reasonable, some simply absurd, may be arrayed the overwhelming testimony of the Old and New Testament and the tradition of the Jews, and the Christian Church. Joshua 8:31; 2 Kings 14:6; Nehemiah 8:1; 2 Chron. 25:4; 35:12; Ezra 6:18; Neh. 13:1; Isaiah, 1:2-4; Jeremiah 5:19; Matt. 19:7; 22:24; Mark 12:26; Luke 5:14; 20:37; 24:44; John 1:17; 7:19; 7:23 et passim.

It cannot be questioned that the Pentateuch was in existence before the time of the Judges and the period of the Kings. Who would be better fitted to accomplish this great work than a personality like Moses? Jewish and Samaritan tradition rightly assigned this work to him and the Christian Church has joined it in this on the strength of the testimony of the prophets and Christ himself. He as well as his followers made it the basis of their teaching.

The whole literature and religious practice of Israel rests upon the Mosaic authorship of the Pentateuch and the internal difficulties are not able to overthrow the unmistakable evidence on hand. There are passages in the Pentateuch which Moses has not written. For instance Deut. 34 where his death is described; also Deut. 4:14; Numbers 32:41; Gen. 36:31; Gen. 14:14; Ex. 16:35. These are later additions. Nevertheless they are able in no way to deprive the Pentateuch of its Mosaic character. In proof of the Mosaic authorship there is also the insufficiency of evidence in support of every other hypothesis.

Aim

The aim of the Pentateuch is to present the his-

toric progressive revelation of God among the human race and particularly among the covenant nation Israel. The contents of Genesis which reveal the history of the race, and God's dealings with it, from the very beginnings, doubtless rest upon the oral tradition of the Fathers, which lived in their memories, and passed on from generation to generation. Exodus presents the birth of a nation, its trials and its triumphs under the favor of Jehovah and the leadership of the great law giver. It is the document of its covenant relations with God. Leviticus shows what kind of worship God expects from his people, a service, combining morals and religion, pure statutes of law, as well as a pure living. Numbers contains chiefly the expression of that anticipation which looks forward to the promised land. In Deuteronomy Moses, the liberator, leader, mediator, and law giver, takes his farewell from the people. The law is repeated. In proportion as the people observe it they will have prosperity; in proportion as they neglect and transgress it, they will invite punishment and misery. Like a father and spiritual adviser Moses admonishes the nation to loyalty to Jehovah and the covenant made, and closes with the expression of confidence in the ultimate issue of the great cause and history of his people.

1. Genesis

Title

Like the other four divisions of the Pentateuch the First Book of Moses derives its title in the Hebrew Scripture from its initial word, **Bereshith**. In the Septuagint and the Vulgata it is designated by a term which defines its contents, **GENESIS**,

Origin, Beginning. Cosmopolitan in its character, it traces back the origin of things and man to a hoary antiquity. It is not a national history, for it describes periods which antedate Jewish history. It is not a myth, because it is immensely superior in both simplicity of construction and sublimity of conception. It alone ascends to the idea of a creation *ex nihilo* and a supreme intelligence effecting that creation. But no sooner is the Book of Genesis opened than whole volumes of controversy as to the relations between science and religion, and the supposed contradictions between the results of the one and the declarations of the other arise. However, there exists no valid reason why the teachings of Genesis and many maxims of science cannot be brought into an approaching harmony as in the case of the six days, so called, which in strictly scriptural terms may well mean six periods of shorter or longer duration, for the Psalmist himself states that "a thousand years in thy (the Lord's) sight is but as yesterday when it is past, and as a watch in the night." (Psalm 90:4). While truth is never many-sided, yet it may be viewed from different angles. Even the view of a modified form of development is not unscriptural.

Contents

The main division of the Book may be outlined as follows:

- 1-11 The Primeval History of the Human Race.
- 12-50 The Primeval History of the Covenant Nation.
- 12-26 Abraham and Isaak.
- 27-50 Jacob and Joseph.

Chapter 1. "Bereshith bara Elohim eth ha shamayim ve eth ha arez, in the beginning God created the heavens and the earth." This is the voice that speaks calmly, out of the depths of eternity, uttering a truth of immense magnitude. It is with these simple yet majestic words that the writer introduces God, the heavens and the earth. The **first** day Elohim created light, the **second** the firmament, the **third**, separation of water and land, the fourth constellation, the **fifth** creatures in the water and the fowls, the **sixth** animal and man.¹

¹It is not surprising that events of such tremendous consequence as creation, the fall and the flood have left their impress on the memory of the race. The Rigveda Mandala has this record: "In the beginning there was neither naught nor aught; There was neither day nor night nor light nor darkness. Only the existent one breathed calmly. Next came darkness, gloom on gloom. Next all was water, chaos indiscrete." Williams, *Indian Wisdom*, p. 22. The Chaldean Tablets narrate as follows: "When the foundation of the ground of rock thou didst make, the foundations of the ground thou didst call, thou didst beautify the heaven thou didst give . . . above the sea which is the sea of . . . In front of the firmament which I have made, below the place I strengthen it let there be made also earth for the dwelling of man." Smith *Chaldean Genesis* p. 68. Similarly also pages 69-73. Even the Seventh Day, the Sabbath was observed by the Babylonian with considerable strictness as the following lines indicate: "On the seventh day he appointed a holy day, and to cease from all business he commanded. Then arose the sun in the horizon of heaven in glory," thus affirming that, in the opinion of the early Babylonians, the institution of the Sabbath dates back to creation. One of the Assyrian tablets contains an account of a revolt in heaven, which, though not recorded in Genesis, is alluded to in other parts of the scripture (Jude 6): "The god of holy songs, lord of religion and worship seated a thousand singers and musicians; and established a choral band who to his hymn were to respond in multitudes . . . With a loud cry of contempt they broke up this holy song, spoiling, confusing, confounding his hymn of praise. The god of a bright crown, with a wish to summon his adherents, sounded a trumpet blast

2. The institution of the Sabbath follows. Adam, man is made out of clay,¹ becomes a living soul by means of a breath of life breathed into his nostrils. Paradise is described with its four streams, the tree of life and the tree of knowledge, the woman Eve, and the state of innocence.

3. Man's Fall.² The serpent is cursed. The seed is promised. Man is punished and loses Paradise.

4. Sin is growing. Cain and Abel, Lamech, Seth Adam's third son through whom faith in God is regained upon earth, are told about.

5. Genealogy, age and death of the Patriarchs from Adam unto Noah, Adam, Seth, Enos, Henoch, Methusaleh (the oldest man), Lamech, Shem, Ham, and Japhet, is contained in this chapter.

which would wake the dead which to these rebel angels prohibits return. He stopped their service, and sent them to the gods who were his enemies. In their room he created mankind. The first who received life dwelt along with him." Transaction of the Biblical Archaeological Society vol. IV, p. 349. The Tahitans had a song which ran like this: "He was; Toaroa was his name, he existed in space, no earth, no heaven, no men. Toaroa the great orderer, is the origin of the earth, he has no father, no posterity." Ellingood, *Oriental Religions and Christianity*, p. 270. The Icelandic Northmen sang thus: "Twas the morning of time, when yet naught was, nor sand nor sea was there, nor cooling streams. Earth was not formed nor heaven above. A yawning gap was there and grass nowhere." Many other quotations might be noted here, all writing in similar manner about creation and the first abode of man.

¹The Egyptians according to tradition believed that they were formed out of the clay of the soil. Similar traditions are found elsewhere.

²A Buddhist legend represents man as first spotlessly pure and happy. One day, however, he ate from a strange substance lying on the ground and he induced others to eat also. Now they knew good and evil and their happy estate was lost. Wickedness now abounded and darkness came upon them. Hardy, *Manual of Buddhism*, p. 66. An old Mongolian legend tells that man transgressed by eating

6. Wickedness of the world increases. Noah builds the Ark.

7-8. The flood.¹

9. God makes a new covenant with Noah. Noah is drunken and mocked by his son Canaan. The curse. Shem is blessed.

a pistache nut. As a punishment, he and all his posterity came under the power of sin and death, and were subjected to toil and suffering. Ebrard, *Apologetics*, vol. II. In the Babylonian tradition it is a dragon which leads man to sin and misery. Chaldean Genesis pp. 87-91. In Ancient Persia Meschia and Meschiane were deceived in their happiness and drawn away from Ormuzd by the power of Ahriman. Ahl, *Outline of Pers. Hist.* based on the Cuneiform Inscript. pp. 69-78. Rawlinson, *Hist. Illust. of the O. T.* p. 13. In the Hindu tradition Brama free from guilt, perfect, endowed with righteousness contemplating the glory of Vishnu was seduced by Naga, the great serpent. But ultimately Naga was destroyed by Krishma who trampled on his head. Kitto's *Daily Bible Illustrations*. The Occident also relates the Fall. The story of Pandora by Hesiod; the Apples of the Hesperides; Apollo and the Python; Virgil; Tibullus, and Ovid; though the Fall is more gradual, all embody the remembrance of the early days of the race with its tremendous events.

¹No event in the history of Scripture has been so remarkably preserved in ancient records as the Flood. It occurs alike among the Semitic, the Aryan and Turanian races. In the Babylonian monuments the god Hea appeared and announced the purpose of the gods to destroy mankind. Hasisadra, perhaps representing Noah, first refuses to build the ship, but afterward obeyed the divine command. Then the flood destroys all things till it ended on the seventh day. After having sent forth a dove, then a swallow and finally a raven Hasisadra built an altar and poured out a libation. Chaldean Genesis ch. III. According to Egypt the god Ra became disgusted with mankind and resolved to destroy it. In fact, there are several deluges mentioned in Egyptian literature. In Hindu folklore the good Satyavrata is saved by means of a ship, which Vishnu had sent him. The Greek story of Deucalion, given first in Pindar, and the numerous traditions of the American Indians, the Esquimaux, Aztecs, Mixtecs, Zapotecs and others, have their Noahs embodying the recollection of a fact in which all mankind was concerned. Rawlinson, *Hist. Illust.*

10. The generations of Noah. The sons of Shem (Middle Asia). The sons of Ham (Canaan and Africa). The sons of Japhet (Northern Asia and Europe). Nimrod the first Monarch.

11. The building of the tower,¹ Confusion of tongues,² Terah emigrates from Ur³ to Haran, are recorded here.

12. The call of Abraham. The promise. The journey to Canaan and Egypt.

13. Abram and Lot return from Egypt. They part asunder. Lot goes to Sodom, Abram to Hebron.

14. The battle of the four kings⁴ against five. Lot is taken prisoner. Is rescued. Abram is blessed by Melchizedek.⁵

¹The Babylonians also have a record of this happening. "When the building approached the sky, the gods called in the aid of the winds and cast it to the ground. Up to this time all men had used the same speech, but now there was set upon them a confusion of many and diverse tongues." Again: "Babylon corruptly to sin went, and small and great mingled on the mound. In his anger also the secret counsel he poured out, to scatter abroad his face he set. He gave a command to make strange their speech, their progress was impeded." Chaldean Genesis, p. 160. Greek traditions have this version: The Giants attempted to pile Mt. Ossa upon Pelion, in order to reach Mt. Olympus, which was the supposed residence of the gods. The gods however, frustrated this plan and dispersed the impious conspirators. Based on recent explorations the belief is growing that the plain of Shinar is the centre of distribution of the race.

²Philological research supports the idea that originally there was one mother tongue spoken and that all languages sprang from a common source. It is established beyond doubt that the various existing languages belong to the three great families: The Semitic, the Aryan and the Turanian.

³The city of Ur was known among the Babylonians as the city of the moon-god.

⁴Chedorlaomer has been identified with Kudur-nakhunta appearing in an Assyrian Inscription.

⁵Is generally recognized as historic.

15. God encourages Abram and a son is promised him. He has faith. God renews his promise regarding his posterity.

16. Sarai continues barren. Ishmael is born to Abram by Hagar. Hagar's flight and the angel's visit is told.

17. God renews the covenant. Abram changed to Abraham. Circumcision is instituted. Sarai is changed to Sarah.

18. The Lord appears at Mamre. The destruction of Sodom is revealed. Abraham makes intercession for its people.

19. The destruction of the two cities Sodom and Gomorrah takes place. Lot is sent into the mountains for safety. In place of the flourishing valley of Siddim the Dead Sea comes into being. The inhabitants undoubtedly needed a manifestation of God's justice in order to arrest their wickedness.¹

20. Abraham and Abimelech. Abraham journeys into the land of the Philistians. He denies his wife and Abimelech reproved him for her sake; finally he restores her to Abraham.

21. Isaak's birth and the expulsion of Ishmael. When Abraham was 109 years old, Isaak is born. Hagar and her fourteen year old boy are expelled from their master's home. When the boy was about

¹An Acadian Poem described a rain of fire similar in character and effect to that which destroyed the two cities of the plain. "An overthrow from the midst of the deep there came the fated punishment from heaven. A storm like a plummet the earth overwhelmed . . . in heaven and earth like a thunder storm it had rained . . . their bodies consumed, the city its foundations it defiled . . ." Sayce, *Records of the Past*, vol. XI, p. 117.

to die for thirst an angel appears and reveals a well of water and thus comforts the anxious mother.

22. Abraham is tempted to offer Isaak, but he, having stood the test of faith and severe trial, is provided by God with a sacrifice at the last moment, and Mt. Moriah, which God had elected for this sacrifice, became sanctified through this deed as a holy mountain where the temple of the Most Holy was built later by Solomon.

23. Sarah dies at the age of 127 years at Hebron and Abraham secures a place of burial.

24. Abraham sends his servant Eliezer to seek a wife for Isaak. Eliezer travels to Haran and asks for the hand of Rebecca, the niece of his master. He obtains the object of his quest and the bride is introduced to the home and place of Sarah.

25. Abraham dies at the age of 175 years and is buried beside his wife at Hebron. The Arabs become the descendants of Ishmael and two sons come to the home of Isaak, Esau and Jacob. Esau sells his birthright.

26. Isaak moves temporarily to the land of the Philistians on account of a famine.

27. Jacob through guile obtains the blessing from his father; Esau threatens to kill him, therefore the mother sends Jacob to her brother Laban.

28. Jacob flees to Mesopotamia, sees in a dream the heavenly ladder, anoints the stone at Bethel and makes a vow.

29. Jacob arrives at Haran and meets Rachel, is deceived with Leah, but finally marries Rachel also.

30. Jacob's family increases and he executes a

policy whereby he becomes rich, but this causes the displeasure of his relatives.

31. Jacob flees from Laban, but is overtaken by his uncle. The parting however, is peaceful.

32-33. Jacob is reconciled with his brother Esau after God had prevailed over him and called him Israel, the prince of God.

34-35. Bloodshed at Shechem, Rachael's and Isaak's death and burial in the family burial place at Hebron. The twelve sons of Jacob.

36. Esau's descendants, the Edomites live in the Mountains of Seir, and the Amalekites in Southern Palestine.

37. Joseph preferred to his brothers by Jacob. Joseph has several dreams; and is finally sold for 20 pieces of silver at Dothan.¹ He is brought to Egypt and sold to Potiphar as a slave.

38. Judah's and Tamar's sin.

39. Joseph resists the temptation in his master's home, is falsely accused and sent to prison.

40. The Butler and the Baker of the king have a dream and Joseph interprets their dreams.

41. Pharaoh² has two dreams, Joseph is the only one found to be able to interpret them. He gives counsel to the king and is made co-regent in Egypt.³

¹Here is found even today a green hill bearing the name of Dothan, and the great road from Beisan and Jezreel to Egypt still passes through this plain.

²Confer: Orr, *The Problems of the Old Testament* p 418-21

³According to Brugsch, (*Geschichte Egypten's nach den Denkmaelern*) an Egyptian inscription found in the tomb of El-Kab states that a governor named Baba during a great famine coming over his people, distributed grain among them which he had put up in the store houses. This Baba lived about the time of Joseph. Other data and de-

42. The Sons of Jacob journey to Egypt to buy provisions and are imprisoned by Joseph as spies, but later released.

43. They return to Egypt with Benjamin and are entertained by Joseph.

44. Joseph has a policy to detain his brothers, but Juda makes humble supplication to Joseph.

45. Joseph makes himself known to his brothers. They are terrified at the thought that now he might take revenge on them for their past deed. Joseph, however, allays their fears and requests them to hasten back home and bring their father also to Egypt.

46-47. Jacob begins his journey to Egypt and, after having been presented to the king, is given the best part of the country, the land of Ramses as a dwelling place. (Goshen).

48. Jacob becomes ill, and blesses Ephraim and Manasseh.

49-50. Jacob dies at the age of 147 years and, in accordance with his will, is buried in the family burial place at Hebron.¹

tails correspond with the description in Genesis. The identity of the time of Baba and of Joseph is generally conceded by scholars of repute.

¹The travellers in Palestine find that at different places the Mohammedans have built tombs for the patriarch. The actual grave is said to be below a mosque in the cave of Machpelah. It is said to have no openings. It is quite possible that here the remains of Jacob, at least, as they were embalmed in Egypt, lie undisturbed even now. For detailed discussion of Egypt, the Land, its Inhabitants, Culture, History and Monuments attention is called to the wealth of literature on Egypt existing in the various countries.

References to Genesis in the New Testament:

Chapt. 1,1—Hebr. 11,3.	Chapt. 15,6—Rom. 4,3.
3,4—2 Cor. 11,3.	16,15—Gal. 4,22.
3,6—1 Tim. 2,14.	18,12—1 Peter 3,6.
3,15—John 8,44.	19,25—2 Peter 2,6.
4,4—Hebr. 11,4.	19,26—Luke 17,32.
4,8—1 John 3,12.	22,1,10—Heb 11,17
5,24—Hebr. 11,5.	25,33—Hebr. 12,16
6,12—1 Peter 3,20.	48,15—Hebr. 11,21
6,14—Hebr. 11,7.	49,10—Matt. 2,6.
7,4—Matt. 24,37 ff	50,24—Hebr. 11,22
12,1—Hebr. 11,8.	
14,18—Hebr. 7,1.	

2. Exodus**Title**

This book derives its name from the title which it has received in the Septuagint Translation, and is the second written by Moses. The word Exodus means “departure.” The book gives an account of the Israelites leaving the land of slavery, Egypt, under the leadership of Moses, and their organization as a nation.

Contents

It tells the story of the birth of a nation, the development of a tribe into a national unit. God adopts Israel as his own peculiar people to whom he gave such laws as the welfare of their national character demanded. Historically the book possibly contains the events of about 360 years, which is the interval assumed between the death of Joseph and the giving of the Law at Sinai. The rapid increase of the populace caused the alarm of the Egyptian

monarch who took drastic measures to prevent a threatening danger. Amidst the oppression Moses is born. He becomes the liberator of his race. Forty years of wanderings in the wilderness followed. In the legislative aspect the book occupies the unique position of being the very source and origin alike of the moral and ceremonial law. The moral law has served as a foundation of all law of present day civilization.

The book may be divided into two parts:

1-19. The Deliverance from Egypt.

20-40. The Law and Its Institutions.

Chapter 1. Israel grows in numbers, but a new dynasty arises in Egypt¹ to whom the services of Joseph are unknown. The Israelites are oppressed by hard service and since they still increase their newly born male infants are ordered to be thrown into the river Nile.

2. Moses² is saved through God's providence and receives his education in the palace of the king. His passionate anger endangers his life and forced to flee for safety to the peninsula Sinai he enters the service of a Median priest.

¹Compare the amazing wealth of literature dealing with this phase of the history of Egypt.

²Sayce in his *Babylonian Literature*, p. 10 relates that the Assyrian records contain a somewhat similar story of Sargon I an early Assyrian king.

"Sargon, the mighty king, the king of Agade am I,
My mother was lowly, my father I knew not,
And the brother of my father dwells in the mountains.
My city is Azupiranu which lies on the bank of the Euphrates
My lowly mother conceived me, in secret she brought
me forth.

She set me in a basket of rushes, with bitumen she closed
my door;

She cast me into the river, which rose not over me."

3. Forty years Moses tends the flocks of his father-in-law Jethro. But when he was 80 years of age Jehovah calls him in the burning bush at Horeb to become the deliverer of his people.

4. Moses is reluctant to undertake the mission. But fortified with divine promises and having witnessed the extraordinary power of the Lord in signs and wonders and assured of the help of his brother Aaron he at length accepted the appointment.

5. Moses before Pharaoh,¹ finds him obstinate. The king replies: "I do not know your Lord, neither will I let Israel go." The task of the Israelites is increased.

6. God renews his promise to Moses, who receives a new comamndment to appear before the king.

7-10. The nine plagues² are sent to overcome the

¹The new king is thought to have been Menepthah II (Brugsch Geschichte Egyptians nach den Denkmaelern II 128). The name Israel appears on an Egyptian monument at Pithom, indicating that Israel sojourned in Goshen.

²The Egyptian sorcerers are said to have performed the same miracles as Moses did. From 2 Tim III,8 we learn the name of two of them, Jannes and Jambres. (See also M. Chabar: Le Papyrus Magique).

The first plague was aimed against the superstition that the god Nilus was a rival of heaven, since he watered the earth without rain. A remarkable feature of the Egyptian religion was the idolatrous veneration for animals. The number of sacred animals was indeed large. The frog and the beetle became a cause of most intense suffering and annoyance. The murrain and the boils doubtless attacked the sacred bull of Apis and the animals in general. The cattle were supposed to be under the protection of the Egyptian gods. But the king hardened his heart. How can such obstinacy be explained? It must be remembered that the kings were singularly proud, and for a descendant of a slave nation to make such demands was at least very unusual and to submit was no doubt considered an act of deep humiliation. Why should he not naturally resist with all possible determination?

obstinacy of Pharaoh. 1. The water of the Nile turned into blood. 2. Frogs. 3. Lice, or gnats. 4. Flies and beetles. 5. Murrain. 6. Boils. 7. Hail. 8. Locusts. 9. Darkness.

11. Preparations for the Passover are made in Israel, and the first born is threatened.

12. The rite of the Passover is executed, and the first born in Egypt is killed. For a time Pharaoh relents. Moses and his people are bidden to go.

13. Going before them in a miraculous pillar of cloud and fire, God leads them from Rameses to Succoth, then to Etham on the edge of the wilderness near the shore of the Red Sea.¹

14. As they approach its northern end and fear to be hemmed in by the pursuing Egyptians, a north wind, driving back the waves of the Red Sea makes a path for the Israelites. However, when the Egyptians rush in after their former slaves the waves of the sea return and all of Pharaoh's hosts are destroyed.

15. Moses' song. The people want water and the bitter waters of Marah are sweetened. Rest is taken under Elim's palm grove.

16. The people arrive at Sin and murmur for want of bread. Quails and manna are sent.

17. A further advance leads to Rephidim where the nation's discontent grows to chiding and strife in which Moses is almost stoned. New enemies appear in the Amalekites. But Israel through the

¹No subject has occasioned greater discussion than the route of the Israelites from Egypt across the Red Sea. Brugsch is of the opinion that the passage took place through an arm of the Mediterranean Sea near Port Said. (The Exodus and the Egyptian Monuments).

prayer of Moses, Hur and Aaron supporting his up-lifted arms, wins the victory.

18. Jethro's wise counsel is followed and judges are appointed for the thousands, hundreds, fifties and tens.

19. Israel reaches Mount Sinai.¹ Preparations for the giving of the law are made and the nation is dedicated to the Lord as a priestly people.

20. The Decalogue,² or the Ten Fundamental Commandments are given.

21-23. Further laws and ordinances are prescribed for the Jewish nation.

24. Moses is called up into the mountain. The people promise obedience. The covenant is sealed by sacrifice.

25-31. Ordinances in regard to the Holy Court or the Sanctuary are given.

32. The people make themselves a golden calf and worship it.

33-34. Moses mediates between them and God and new tablets of the law are given. God's holiness re-

¹The mountains assume here that bold, and lofty, and fearfully bare aspect, which gives them their peculiar character of majesty and desolation. But which one of all of them is the real Mount Sinai, where God manifested his glory and gave his holy law is not definitely known.

²The Decalogue, meaning the ten words, is again found in Deut. 5. For details regarding the law of Moses and of The Babylonian code of Hammurabi, see Clay, *Light on the Old Testament from Babel*. The Code of Hammurabi, King of Babylon, dates back to 2100 B. C. The laws are engraved on a shaft of stone (diorite), nearly eight feet high. The writing extends entirely around the shaft and takes up more than thirty-six hundred lines. Hammurabi's code insists upon justice to the widow, the orphan and the poor. But it also contains many of the old ideas of punishment based on the principle of "an eye for an eye, a tooth for a tooth."

flects in the face of Moses so that the people cannot behold him.

35-40. The completion of the Tabernacle and its arrangement is minutely prescribed. The tabernacle was arranged in such a manner that it could be taken apart without difficulty. The innermost sanctuary of the Most Holy place contained the tables of the law. Above the ark of the covenant was the mercy seat on which once a year the High Priest sprinkled the blood of atonement. On the mercy seat facing each other kneeling, were two golden cherubim with outspread wings. The outer sanctuary, or the holy place was separated from the inner by a curtain. Here stood the various pieces of furniture used in the sacrificial rites by the priests. In the court of the people outside stood the altar of the burnt offerings. The Tabernacle was covered with curtain of high value. The whole was to represent God as dwelling in the midst of his people, and accordingly its place was in the midst of the encampment.

References in the New Testament:

Chapt 1—Acts 7.

2,2—Hebr. 11,23

14,22—1 Cor. 10,2

16,15—John. 6,31-49

17,6—1 Cor. 10,4

Chapt. 19,6—1 Peter 2,9

19,12—Hebr. 12,18-20

24,6,8—Hebr. 9,19-21

26,33—Hebr. 9,2

32,6—1 Cor. 10,7

40,5,20—Hebr. 9,4

3. Leviticus

Title

The name signifies “that of the Levites,” the priestly tribe of Israel. It forms the centre of the five books of Moses. Closely attached to it are the

two books Exodus and Numbers. Outside of them stand Genesis and Deuteronomy.

Contents

Leviticus treats of the offices and duties to be discharged by the Levites and the religious rites to be performed on behalf of the people, and also contains some legislation. It has a distinctive character in the general exclusion from it of history with the exception of the death of Nadab and Abihu and the stoning of the blasphemer. The book ends with exhortations to obedience and an appendix on vows.

Division

1-7. Sacrifices.

8-10. The Priesthood.

11-22. Purification and Defilement.

23-27. The Festivals.

Chapt. 1. Five different sacrifices are distinguished in this law of oblations. Burnt-offerings represent the idea of absolute dedication to God of the things offered him.

2. Meat-offerings, the giver of all bounty is acknowledged.

3. Peace-offerings are the expression of the soul that is satisfied in the Lord.

4. Sin-offerings symbolize the expiation of sin.

5. Trespass-offerings carry within themselves the thought of complete atonement.

6-7. Instructions are given how to bring these sacrifices to God.

8. The priests are consecrated, they are to be holy, arrayed in spotless garments and anointed with oil as receiving divine unction.

9. The first sacrifice of the High Priest Aaron is consumed by holy fire.

10. Aaron's sons, possibly in a drunken condition, bring strange fire upon the altar and in consequence of their sin die. Their father and brothers are not permitted to mourn over them.

11. Description of clean and unclean things.

12. Prescriptions for purification after child birth.

13-15. Further enjoinder in regard to purifications after sickness.

16-17. The annual day of Atonement is instituted. The High Priest first brings sacrifices for himself. After that for the congregation. Such sacrifice is accepted at the mercy seat of God and is borne away by the scape-goat.

18-22. The Laws of Purification are followed by the Laws of Personal Holiness. In all relations between God and man right conduct of living is of greatest importance. Punishment is the natural consequence.

23. 1. Festival is the Sabbath. 2. The Passover on the 10 of the month Nisan. 3. Pentecost 50 days after the Passover. 4. The Civil New Year on the first of the month Tishri. 5. The Day of Atonement on the 10th of Tishri. 6. The feast of the Tabernacle on the 15th of Tishri.

24. The oil for the lamps, the shewbread, and punishment of a blasphemer are described.

25. The great Sabbath of the Seventh Year is to be observed and the Fiftieth year is to be known as the Year of Jubilee in which freedom from all oppression and the redemption of land and houses and

compassion for the poor and needy are made the chief duty of the citizen.

26. Blessing is promised to the God fearing and a curse to the wicked.

27. Holiness of the vows is emphasized.

References in the New Testament:

Chapt. 4,21—Hebr. 13, 11-13	Chapt. 19,17—Matthew 18,15
12,2,6—Luke 2,22-24	19,18—Gal. 5,14
14,1—Matthew 8,4	20,10—John 8,5
16,14—Hebr. 9,13-14	20,10—1 Cor. 6,16
18,5—Rom. 10,5	24,20—Matthew 5,38
19,15—James 2,1	

4. Numbers

Title

Numbers gains its name from the fact that it records two enumerations of the people, one at the beginning of the wilderness journey and the other at the end of it. It also tells of a number of incidents happening during the forty years' wanderings in the wilderness. In this book there is also found a large number of fragments of ancient poetry of rare beauty. Reference is made to the songs from "the Book of the wars of Jehovah" and the ancient pastoral song of the well.

Contents

Preparations for the Great March are made; these include the first census, a minute description and repetition of some of the Levitical Laws and the account of the itinerary from Sinai to the borders of the Promised Land.

Division

1-10. The Last Days at Sinai.

11-22. The Journey to Moab.

22-36. In the Land of Moab.

Chapt. 1. The commandment to number the people is given and obeyed. The Sons of Levi are exempted from military service.

2-10. The various tribes are grouped in their order and assigned their places. Various enactments for the welfare of the nation are given.

11. The people murmur against Moses and God and are punished by fire and plague.

12. Aaron and Miriam manifest a rebellious spirit against Moses and Miriam is punished with leprosy. But Moses in his great meekness prays for her recovery.

13. Spies are sent into Canaan who return with a glowing account of the land, but are overcome with fear on account of its inhabitants.

14. A new rebellion against Moses breaks out and the Lord threatens to destroy the whole nation. Moses makes intercession and the people are punished with additional thirty-eight years of wanderings in the wilderness.

15. The Law of Sacrifices is further explained.

16. The rebellion of Korah, Dathan and Abriam brings on severe punishment in the form of a consuming fire and a plague.

17. Aaron's rod among the rods of the different tribes only flourishes, and it is left as a monument against the rebels.

18. The duties and the income of the priest are established.

19. A law of purification by the ashes of a red heifer is promulgated.

20. Miriam dies and is mourned by the people. Moses smites the rock in a fit of anger and he and

Aaron are therefore not to enter Canaan. Aaron dies on Mount Hor.

21. The serpents are sent as a punishment for the rebellious people. It is only by the means of the brazen serpent that salvation comes.

22-24. Balaam the prophet for the love of wages is about to curse God's people, but is prevented from doing so by divine interposition. Finally he foretells the happiness of Israel and prophesies in regard to the star of Jacob.

25. Israel's whoredom and idolatry with Moab is avenged by Phineas.

26. Second Census.

27. The daughters of Zelophedad are allowed to inherit and Joshua is appointed leader.

28-30. Repetition of various laws.

31. Israel conquest over the Midianites.

32-36. Provisional division of the promised land.

References in the New Testament:

Chapt. 8,16—Luke 2,23	Chapt. 21,5,6—1 Cor. 10,9
9,17—1 Cor. 10,1	21,9—John 3,14
11,4—1 Cor. 10,6	22,21—2 Peter 2,15,16
12,7—Hebr. 3,2	25,9—1 Cor. 10,8
14,2,36—1 Cor. 10,10	26,65—1 Cor. 10,5
19,3—Hebr. 13,11	28,9—Matthew 12,5
20,8—1 Cor. 10,4	31,16—Rev. 2,14

5. Deuteronomy

Title

The book which ranks as the closing book of the Pentateuch was designated by the Jews as *Elleh Had-debharim*. The name Deuteronomy it received from the Greek translators who called it DEUTERONOMION.

This name, however, is somewhat misleading as it is apt to suggest that there is in this book either a

second code or a recapitulation of the law already delivered. In it are found three addresses given by Moses in extreme old age to those who had been born in the wilderness and who had not heard the original law.

Contents

The first part consists of solemn exhortations and admonitions to obedience to the Divine ordinances to which is appended a short historical notice of the appointment of three cities of refuge. In the second address Moses covers the leading ethical precepts which had already been delivered to the people. His hearers seem only partially conversant with the law, hence some things are assumed and others are described in great detail. A stirring appeal is made to the future career open to his people if they will follow his precepts.

In the third address Moses sets forth with minuteness the blessings and the curses by which the law is sanctioned. Life and death are set before them to choose from, for those who hear and their posterity. The active life of the old warrior is drawing to a close. With blessings of the law-giver upon the several tribes, and an appended account of his death and burial the book terminates. The account of Moses' death in the last chapter was added by another hand, probably Joshua's. But it makes a fitting close not only to Deuteronomy but to the whole Pentateuch as well. Deuteronomy presents such uniformity in character, such sameness in style and methods that there can be no hesitation in seeing in it the hand of one author and according to reasonable evidence this author was Moses.

Division

1-26. The Farewell Addresses of Moses in the Plains of Moab.

27-34. Happenings till his death and burial.

Chapt. 1-4. Moses rehearses the story of the forty years wanderings in the wilderness.

5. The commandments are laid before the people and summed up with the assurance that God desires that they might fear him.

6. Admonition to fear and love God.

7. Warning against fellowship with the Canaanites.

8. Admonitions to gratefulness to God.

9-11. Exhortation to humility and obedience.

12. Idolatry must be destroyed and the place of God's service is to be kept holy.

13. False prophets and dreamers must be exterminated.

14. Heathenish customs of mourning and uncleanness must be avoided.

15. The slaves are to be freed at a set time.

16. The offices of Theocracy are described and their privileges and duties enumerated.

17. Duties of judges and kings of the future are named.

18. True and false prophets. "The Lord will raise up unto thee a prophet from the midst of they brethren like unto me; unto him ye shall hearken." (15).

19. Cities of refuge are appointed and two witnesses are required in court.

20. Regulations for war.

21-26. Transgressions of the law of purity, punish-

ment of disobedient children and similar ordinances followed by a prayer for Pentecost.

27-28. The third address begins with the form of a mighty appeal of Moses to the people and again the blessing and curses are unfolded.

29-30. The farewell address proper.

31. Moses lays down the office of leadership and Joshua the son of Nun is appointed in his stead.

32. Here is found Moses' song and the announcement of his death.

33. The final benediction of Moses and his prophecy in regard to the twelve tribes of Israel is recorded in this chapter.

34. Some one other than Moses added the account of his solitary way to Mt. Nebo from whence the old warrior gains a last glimpse of the promised land. His lonely grave is unknown. "His eye was not dim, nor his natural force abated." (7). "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." (10).

References in the New Testament:

Chapt. 6,13—Matthew 4,10	Chapt. 18,18—John 1,45
6,16—Matthew 4,7	Acts 3,22
8,3—Matthew 4,4	7,37
10,17—Acts 10,34	24,1—Matthew 5,31
Rom. 2,11	19,7
Eph. 6,9	Mark 10,4
Col. 3,25	25,4 —1 Cor. 9,9
17,6—John 8,17	1 Tim. 5,18
Hebr. 10,28	27,26—Gal. 3,10
18,3—1 Cor. 9,13	30,14—Rom. 10,8

VI

JOSHUA

Title

The book of Joshua is the first of the series of the Nebiim, i. e. the prophetical histories which are compilations for the most part from older writings. It bears the name of Joshua, because it begins with his call to become the leader of the nation and closes with his death.

Authorship

Jewish tradition ascribes this book to Joshua adding that the sons of Aaron wrote the conclusion of this work. It was considered as belonging to that part of Scripture known as the law, and therefore has at times been called the Hexateuch, (six fold book). Except perhaps the book of Daniel there is no book in the Bible whose authorship has been contested as strenuously as this one. It is generally agreed among scholars of repute that the successor of Moses is not the author. For the book bears internal evidence and traces of different writers in form and style. Undoubtedly, however, notes written by Joshua along with others were employed. It must have been written at a very early date, for there is an entire absence of any allusion to the later history of Israel. That it was written before the time of David seems clear from the statement "that the Jebusites dwelt among the children of Israel until this day. (ch. 15,63). The mention of the "place which Jehovah should choose" implies not only that the temple had not yet been built, but even the site had not yet been selected. Is it probable

that the information conveyed could have been drawn up with such minuteness four or five hundred years later when the kingdom was disrupted and confusion reigned? Does not the style of the book have very much in common with that of Moses? Sound scholarship will have to see in this material at least the work of priestly hands not far removed from the days of Joshua.

Contents

Chapter 1,1 clearly indicates that the book is meant to be a continuation of Deuteronomy. God is about to redeem his promise to Israel. The Canaanites are driven out and the descendants of the fathers take possession of the country "wherein milk and honey flows." The people accept Joshua as leader in the place of Moses and promise him their obedience. His powerful deeds are described in living vivid style. The two principal objections which have been raised against the divine inspiration of this book are moral and scientific.

How, it is asked, could the revolting and cruel enjoinder have been given by God who is love, to massacre an unoffending population, involving the aged ones as well as children? It must be remembered that the men who made history in those days were children of their times and naturally they did not have the high conception of morality that distinguishes our age. Furthermore the God of nature is the same God as the God of morality who permitted such cruelties. It seems to have been an invariable law that when people steeped in luxury vice and immorality have become the prey of simpler people, such and similar cruelties have always taken place.

The Jewish religion of those days proved to be the seed from whence sprang that vast improvement to humanity and morality, which has contributed largely to the greater happiness of the race.

The second objection raised is the miraculous element in Joshua. But why should science object seriously when it has proved that invariable forces, acting by invariable laws are very plastic instruments possible in the human hand? Could less be said of God than of man? Can Almighty God not make just claim so to control the operation of the laws of nature as to produce the results he desires? If man can drain marshes and turn them into fruitful fields, why should not God be able to make a path across the sea or river? If dynamite is able to blow the strongest structures into atoms why should God not have power to lay low the walls of Jericho? He who holds the heavens in the hollow of his hands, should he not be able to temporarily arrest the revolutions of the earth and prevent at the same time the terrible consequences the possibility of which seem to stagger the human mind? If a miracle is at all possible why make a distinction as to size? But the more important question involved is this one: would God have thought it necessary to perform such miracle? It is apparent that the actual meaning of the author is obscure. It need not necessarily be assumed that the sun remained beyond his ordinary time. All that is said is that Joshua's impassioned words demanded that the sun should not set till his work would have been accomplished, and his request was fulfilled. He had perfect day until Israel was avenged. Then too

“the book of the upright” is given as authority for this statement. Natural convulsions, though possible, need not be the only plausible explanations of this remarkable record. Once this position is established the whole controversy over this obscure passage falls to pieces.

Division

1-12. The Conquest of Canaan.

13-24. The Distribution of the Land and Joshua's Death.

Chapt. 1. “Now Moses My Servant Is Dead,” it is with these majestic words that the Lord begins the announcement of the appointment of Joshua as leader and successor. God promises to be with him as he had been with Moses of old.

2. Joshua makes extensive preparations for invasions of Canaan.

3. Israel passing through the Jordan, enters Canaan.

4. Twelve stones from the bed of Jordan are erected in memory of the crossing.

5. The formal renewal of the covenant is related.

6. Jericho is taken.

7. The episode of Achan arouses the anger of God.

8. Joshua builds an altar of sacrifice; again blessings and curses are announced.

9. The Gideonites in order to save themselves practice deceit, but are detected.

10. The Amorites give battle, Joshua calls upon the sun and the moon to linger until the victory is won.

11-12. Other kings are defeated.

13-21. The distribution of the conquered land among the different tribes takes place.

22. The eastern tribes return home, and erect an altar. Misunderstood in this the rest of Israel prepares to attack them, when it was revealed that it was an action of union rather than of disunion.

23-24. Joshua assembles the nation for a mighty exhortation to remember the law, and dies. The bones of Joseph brought from Egypt are buried.

References in the New Testament:

Chapt. 1,5—Hebr. 13,5
2,1—Hebr. 11,31
James 2,25
3,14—Acts 7,45

Chapt. 6,20—Hebr. 11,30
6,23—Hebr. 11,31
14,1—Acts 13,19
24,32—Acts 7,14-16

VII

THE BOOK OF JUDGES

Title

The Book of Judges like the other preceding historical books, derives its name from its contents, i. e., the historical record of certain happenings which took place in Israel under the Judges. The Jews call the book SHOPHETIM, the Septuagint KRITAI, the Vulgata LIBER JUDICUM or JUDICES, hence our designation Book of Judges. These Judges were those civil and military rulers who governed Israel between the death of Joshua and the kingship of Saul. The merger into a kingdom took place under Samuel who held the office of judge and prophet at the same time.

Authorship

Jewish tradition names Samuel as the author. Certain it is that it is compiled from old historic sources. It is not a scientific history but a collection of narratives having a moral and religious purpose. A certain chronology is impossible, it is likely, however, that it embraces a period of about 290 years, the assumed time between the death of Joshua and establishment of the kingdom. The book has always had a place in the Canon.

Contents

The historical facts here recorded are not a history of a united nation, but rather events which took place among different tribes in different localities. Large portions of ancient material seem to have been incorporated without alterations, only now and then personal remarks are added. The

Book of the wars of the Lord, the Book of Jashar, the visions of Iddo the Seer, the prevalent stories of the Judges and other sources were drawn on.

The political situation has become extremely difficult. Whenever there was extraordinary falling away from Jehovah the people are punished by means of foreign invasions and inner hardships and trials. When, however, the people turn to Jehovah for salvation, he graciously sends deliverance. Again and again the situation was repeated.

Division

1-2. Survey of Political and Religious Conditions.

3-16. The Judges.

17-21. Appendix.

1. The wars of the Israelites, especially of the tribes of Judah and Simeon are described.

2. The Israelites are reproved for their disobedience to the Lord. A different generation from Joshua's time has arisen, which served the gods of the Canaanites. God is angry with his people.

3. Cushan-Rishathaim, king of Mesopotamia, Eglon of Moab, Ammon and Amalak, oppress Israel and Othniel, Ehud and Shamgar are the deliverers.

4. Deborah, wife of Lapidoth, is judging the nation. Jabin, king of Canaan, is the oppressor. Deborah and Barak overcome him and Jael kills Sisera.

5. Deborah in a poem of rare strength and good description sings of the victory.

6. The Midianites have established their rulership in Israel. Gideon first destroys the images of Baal, and then receives signs from the angel.

7-8. A large army responds to his call, but this is

being reduced to three hundred and with these by the aid of God, the Midianites are driven out of the country.

9. Abimelech, the son of Gideon, murders sixty-nine of his brothers and makes himself king, but is slain in accordance with a prophecy.

10. Tola and Jair are named as judges. Israel sins again and is oppressed by the Philistines and the Ammonites.

11. Jephtha frees the country; on account of a vow he sacrifices his daughter.

12. The Ephraimites war against Jephtha; Ibzan, Elon, Abdon are named as rulers.

13-16. The Philistines overrun the country. Samson's birth is announced and takes place. Later he wins a wife among the Philistines, kills a lion, finds honey in the carcass, gives a marriage feast; his wife makes known the riddle which he had given his guests, kills thirty Philistines and leaves his wife. Afterwards he wants to visit her but is denied this. In anger Samson burns the harvest of the enemies. Again he kills one thousand Philistines with a jaw bone. In his supernatural strength he carries away the gates of Gaza. Finally he is betrayed by his sweetheart Delilah who secures the secret of his strength for his enemies.

Deprived of his long hair he is taken captive. But his hair, the source of his strength, grows again and at a festival in Dagon's temple he pulls down the building and dying kills many Philistines.

17-18. Micah erects a private sanctuary and the Danites likewise set up idolatry at Laish.

19-21. Benjamin commits a terrible sin and on account of this is almost exterminated by the rest of Israel.

References in the New Testament:

The Time of The Judges is referred to in Acts 13,20.

Gideon, Barak, Jephthah and Samson are named in Hebr. 11,32.

VIII

RUTH

Title

This charming little idyll receives its name from the chief heroine of the story.

Authorship

The authorship is utterly unknown. But some have attributed it to Samuel, others to Hezekiah, again others to Ezra and some even to David. Undoubtedly this little story has often been narrated in the home of David with the greatest interest, since genealogy connects Ruth with that kingly house. The events occurred during the time of the judges, and this is the reason for its position in our Bible.

Contents

The Hebrew editors have relegated this little book to the Chetubim, other Scriptures. Though no artistic elaboration of style is noticeable, yet there are in it graces of diction that make it very attractive. It is pervaded with tender feelings and religious loyalty in the time of public turmoil. The purpose probably was the description of the Reward of Devotedness. The composition undoubtedly did not take place until much later, after the occurrence of the events narrated, for the expressions, "in the days when the judges judged" and "in former times" indicate this clearly.

The main episodes in the life of Ruth, as narrated in four chapters, are briefly as follows: In the time of the judges, a famine arose in Israel, in consequence of which a man named Elimelech

with his wife, Naomi, and their two sons, Mahalon and Chelion, emigrated from Bethlehem in Judea to the land of Moab. Here, after Elimelech's death, his two sons married Moabite women, and not long afterward themselves died, leaving no children. Naomi, bereft of husband and sons, now left Moab and returned to Judea.

On her journey thither Naomi did her best to persuade her daughters-in-law not to accompany her into that strange land but to remain among their own people. One of them, however, named Ruth, with a generous fidelity insisted on accompanying Naomi, and arrived with her in Bethlehem. "Your people shall be my people," said Ruth, the model wife and daughter-in-law, "and your God shall be my God." The barley harvest had just begun there, and Ruth, in order to relieve her own and Naomi's poverty, went to work in the fields of Boaz, a rich man of Bethlehem. While she was thus employed, she and Naomi made an interesting discovery—namely, that Boaz was a near kinsman of Elimelech.

Now, there was a law among the Jews (founded on the solidarity of the family or clan) by virtue of which when a man died leaving a widow but leaving no children it became the duty of his nearest kin (known as the *go'el* or redeemer) to redeem any property that the deceased had been obliged to sell and in other ways to act for the deceased in protecting the widow's and the family or clan's interests. That a marriage should have no fruit in children was, for example, so abhorrent to the Jewish mind in those days when the world was so sparsely peopled that even if his next of kin were a brother

it became the duty of that brother, under what was known as the law of levirate marriage, to marry his brother's widow unless he renounced her by a formal ceremony known as the halizah, in which she publicly took off his shoe.

Only when a brother married his deceased brother's widow because infatuated with her beauty did the law of the levirate rebuke him; then, indeed, he was held by some rabbis to be guilty of incest. Later on, marrying a deceased brother's wife was expressly prohibited.

However, Boaz was not a brother, and in fact there was a nearer kinsman to Elimelech and hence to Mahalon (Ruth's deceased husband) than he. But the nearer kinsman having agreed to renounce his prior right to Ruth under the law, Boaz, who had been most favorably impressed with her and received her kindly when, advised by Naomi, Ruth approached him at night and revealed her claim upon him, married her. She bore him a son named Obed, the grandfather of David.

Thus Ruth, the heathen Moabite, an Israelite only by adoption, was destined to be the forbear of Israel's greatest poet, warrior and king. The second part of the book of Ruth consists of a brief genealogy connecting the line of David through Boaz with Phares, whose father Judah, fourth son of Jacob by Leah, was the founder of the greatest and most numerous of the twelve tribes of Israel.

IX

THE TWO BOOKS OF SAMUEL

Title

In the Hebrew manuscripts the two books form one. The translators of the Septuagint divided it into two and called it the First and Second Books of the Kingdom. The Vulgata altered the title and called them the First and Second Books of Samuel, not because Samuel was the author, but because the prophet is the most prominent actor in the opening portion.

Authorship

According to Jewish tradition Samuel wrote the work with the exception of the record of his death which Gad and Nathan were said to have added. Who the compiler of the book was, is not known with certainty. At any rate the three aforementioned prophets made records of historical events and it may be safely assumed that these records together with the Book of Jashar mentioned II.1,18 formed the nucleus for this work. The pure, simple and forcible language would indicate that eye-witnesses report.

Contents

The two books contain the story of Israel from the end of time of judges to the close of the reign of David. The detailed biographical notices of minor importance in the lives of the kings, and again short descriptions of great importance, point to a master-hand in historical literature. It was written not later than the last days of David, for it does not refer to the later kings.

Division

The First Book divides naturally into two parts:

1-12. The Story of Samuel.

13-31. The Story of Saul.

Chapt. 1. Hannah, Elkanah's wife, through prayer and upon the prophecy of Eli the priest obtains a son whom she names Samuel and whom she presents to the Lord.

2. Hannah praises the Divine Mercy and the boy grows up, employed in the tabernacle under the direction of Eli. But Eli's sons were wicked and a prophecy is made against his house.

3. God in the stillness of the night calls Samuel three times and reveals to him the destruction of Eli's house.

4. Israel is overcome by the Philistines, the ark is lost, the sons of Eli are slain, and when the old priest learns that the ark is taken he falls from a chair and breaks his neck.

5. The Philistines now place the ark in the temple of Dagon. The priests find Dagon the image of their god, fallen and destroyed, before the ark, and a severe plague comes to inhabitants of Askelon and Gath and Ekron where the ark was taken in succession.

6. The ark is brought to Bethshemesh, where inquisitive people suffer, then to Kirjath-jearim.

7. Israel now repents and under the leadership of Samuel overcomes the ancient enemy.

8. Samuel growing old desires to appoint his two sons his successors in office, but the people object on account of the wickedness of his sons, and ask for a king.

9. Saul, the son of Kish despairing in the search

for his father's asses, comes to Samuel who after having entertained him brings him on his way.

10. Saul is anointed king, his heart is changed and he prophesies and finally is chosen by lot as the leader of the nation.

11. Saul gains a great victory over Nahash, king of the Ammonites.

12. Samuel testifies to Saul's integrity and reproves the people for their ingratitude, and counsels them to fear God and finally lays down his office as leader of the nation.

13. Saul now is ruler. But hardly has he begun to reign when he disobeys at Gilgal and sacrifices without waiting for the prophet Samuel.

14. Jonathan proves himself valiant at Michmash, and almost alone overcomes the ancient enemy of Israel.

15. Saul wars against Amalek, but he spares king Agag and the rich spoils in direct disobedience to God's command and is therefore rejected.

16. Samuel is sent to Bethlehem to anoint David, who is called to the court to quiet Saul's evil spirit by playing on the harp.

17. David conquers Goliath north of Gath.

18. David gains the friendship of Jonathan the king's son, while the king gives himself over to jealousy. David marries Michal, Saul's daughter.

19-20. While Saul plots against the life of David, Jonathan endeavors to save his friend, but advises David to flee for safety.

21-24. David flees to Nob and thence to Gath, where by a ruse he saves himself from the Philistines. An outlaw, he comes to the cave of Adullam,

where all sorts of men gather around him. Meanwhile the priests at Nob are killed by Saul for their favor to David. David has power to kill Saul in a cave at Engedi but he spares the anointed of the Lord.

25-26. Samuel dies at a good old age and is buried at Rama. Saul again seeks David's life, and again David spares Saul's life.

27. The fugitive is forced to leave his native country and to seek refuge in Gath.

28. Saul thus being forsaken by God, when a new war with the Philistines had broken out, consults the witch at Endor.

29. David is not allowed to take part in this war since the Philistines fear he might turn against them in battle.

30. When he returned home, the Amalekites have despoiled Ziklag. But David pursuing them punishes the robbers and brings home the spoils.

31. Israel is defeated in the battle at Gilboa; Saul and his sons are among the slain.

References in the New Testament:

Chapt. 13,14—Acts 13,22	Chapt. 21,6—Matthew 12,3-4
15,22—Matthew 9,13	Mark 2,25-26
	Luke 6,3-4

The Second Book contains the history of David's return.

1-4. The seven years' reign at Hebron.

5-24. David king over the whole of Israel.

Chapt. 1-2. David, after having avenged the slayer of Saul, at the direction of God proceeds to Hebron where he is made king of Judah.

3-4. Ishbosheth, Saul's son, supported by the

mighty general Abner is king in the north. Abner goes over to David and he as well as Ishbosheth are slain.

5. David is now anointed king by the ten tribes and proves his valor by wresting Jerusalem¹ from the Jebusites.

6. The ark is transferred from Kirjath-jearim to Mt. Zion.

7. David now wants to build God a house and is forbidden to do so.

8. New Battles against the Philistines, Moabites, and Syrians are won.

9. David shows kindness to the descendants of the house of Saul.

10. Wars are again raging with the Ammonites and the Syrians.

11. On his triumphant return David in an idle hour commits adultery with Bathsheba, wife of Uriah, a soldier. When he could not cover up his transgression in any other way he orders Uriah to be put into a specially dangerous place in battle, where he is killed and David now openly marries Bathsheba.

12. Nathan, the prophet, skilfully convicts the king by means of a parable whereupon David confesses his guilt. Though repentant, the bitter consequences of his sins were soon felt in his own family.

13-14. Absalom, after having killed Ammon, is recalled from banishment.

¹The Tel el-Amarna Tablets, found in Upper Egypt and dating back to 1450 B. C., make mention of Uru-Salim as an old City of the Canaanites, which is the same city as Jerusalem.

15-18. But secretly he wins over the hearts of many people by flattery and raises the standard of revolt against his father. David flees from Jerusalem, but finally Absalom's army is defeated and the king's son slain by Joab.

19-24. A great famine comes upon Israel, but is removed, the deeds of the mighty men of David are enumerated, a mighty Psalm of thanksgiving is composed by David, the people are numbered and a plague follows in consequence.

References in the New Testament:

Chapt. 7,12—Acts 13,36.

7,16—John 12,34.

12,24—Matth. 1,6.

X

THE TWO BOOKS OF KINGS

Title

First and Second Kings were originally one book known among the Jews as MELACHIM, Kings; the Septuagint and the Vulgata divide it into two books and called them the third and fourth book of Kingdoms, BASILEION, counting first and second Samuel as first and second Kings. The name is appropriate since a correct history from the reign of Solomon to the end of both kingdoms is presented.

Authorship

The writer according to the Talmud is Jeremiah the prophet and there are weighty reasons in favor of this tradition.

1. The last chapter of 2 Kings agrees with Jeremiah 52. 2. There is a marked resemblance between the language of the two books.¹ 3. There is a striking absence of Jeremiah's name in the books. Modesty would naturally lead the author to such omission. The fact that Jeremiah was at least eighty-six years old when the books were written would hardly be a sufficient reason to deny his authorship. Many men of advanced years retain their mental vigor and engage in arduous literary labors. Nor is the argument convincing that, because Jeremiah spent his last days in Egypt and the work was evidently written in Babylon, he cannot be the author. For the possibility of publication in Babylon is there. Inscriptions on tablets and

¹Baehr, *Einleitung*, vol II pp. 171 fg.; *Speaker's Commentary* II p. 471.

other material were often sent from one part of the earth to another. Why could the document not have been sent to Babylon since the great bulk of the nation was captive there?

The date lies somewhere between 561 and 538 B. C. It cannot have been before 561 B. C. since that is the year for the accession of Evil-Merodach whose kindly treatment of the Jewish king is the last thing mentioned in the histories. Nor can it have been written after 538 B. C., the date of the return of Zerubbabel, since it is quite inconceivable that the author should have omitted such an important event.

Contents

Sources which the author used are the acts of Solomon (1 Kings 11,41) the book of Nathan the prophet, the visions of Iddo the seer. 2 Chron. 9,29), the annals of the kings of Judah, annals of the kings of Israel and others. But back of these are the memoirs of the prophets mentioned so frequently in the Chronicles. The prophetic office assumed special prominence during this period. Prophets were the counsellors of the kings, the historians of the nation and the instructors of the people. It is therefore not so much a personal history of the kings which is presented, as the history of the Theocracy.

Division. I Kings

Chapt. 1-11. Solomon's Reign.

Chapt. 12-22. History of the Divided Kingdoms.

Chapt. 1. David in his extreme old age is attended by Abishag. Adonijah's attempt to usurp the kingdom is thwarted and Absalom is appointed successor to David.

2. David having made his last charge to Solomon

dies. Abiathar is banished and Adonijab, Joab and Shimei are put to death.

3. Married to an Egyptian princess, Solomon requests as divine favor true wisdom, which manifests itself in his wise judgment.

4. The court of Solomon is described with all its splendor.

5-7. Solomon's building activities especially the building of the temple¹ are narrated with great detail.

8. The ark is brought into the Holy of Holies; on the day of solemn dedication a cloud filled the House of the Lord. Solomon offers a beautiful prayer.²

9-10. God appears to Solomon in a vision. His prosperity, wisdom and power are the objects of admiration of the neighboring countries.

11. But already decay sets in. His many heathen wives lead him into idolatry; his adversaries are

¹In magnificence, wealth and wisdom, no king was ever known to equal Solomon. His first energy was employed to build the temple. The site had already been fixed for this great edifice—Moriah, one of the heights of Jerusalem. The building itself was oblong in form, sixty cubits in length from east to west, and twenty cubits in breadth; twenty cubits formed the Holy of Holies, and forty formed the Sanctuary or Holy Place. In the Holy of Holies was placed the ark, along with the mercy seat overshadowed by Cherubim; and there also shone the Shekinah, the symbol of the presence of God. No one could enter this place save the high priest and he only on the great day of atonement. A rich curtain partition veiled it from the Sanctuary. Everything in the Sanctuary and the Most Holy Place was covered with pure gold. Outside of the temple was the court of the priests and beyond that the court of the Gentiles. No such splendor had ever been exhibited and when finished the dedication was a most solemn act and an imposing scene.

²This prayer, in its main parts, is even today used at many dedications of churches and temples.

Hadad, Rezon and Jeroboam. He dies after a forty years' reign and his son Rehoboam becomes king in his stead.

12. At the coronation Jeroboam the spokesman of the people demands that the burdens of the people be made lighter. Rehoboam rejects the advice of the council of old men and listens to the counsel of young men. The tribes now separate and the northern tribes make Jeroboam king.

13. Jeroboam's hand withers as he stretches it out to seize a prophet who denounced him for his idolatry. The prophet later proves himself disobedient to the Lord and is slain by a lion.

14. Jeroboam's son, Abijah, is ill and dies as Ahijah the prophet had announced to Jeroboam's wife, whom, though in disguise he recognized. The king dies after twenty years reign and Nadab his son reigned in his stead. Meanwhile Rehoboam is likewise idolatrous, and Shishak¹ of Egypt sacks the capital.

15. His son Abijam surpasses his father in wickedness, but Asa his successor returns to God. In the northern kingdom Nadab is succeeded by Baasha, both reign wickedly.

16. Jehu prophesies the end of Baasha's house. Elah follows him on the throne, but is slain by Zimri. Zimri is slain and displaced by Omri who makes Samaria his capital and becomes a mighty king. But

¹Champolion discovered that on the external wall of the great temple of Karnack a colossal image of the Egyptian sovereign Shishak or Sheshonk dealing blows with his club on the captive Jews, and in the long list of towns captured occurs also that of Yuda melchi—the kingdom of Judah. Brugsch, *Geschichte Egyptens*, II p. 208.

he is more wicked than his predecessor and is followed by his son Ahab whose wife Jezebel introduces Baalism.

17. Suddenly and unannounced Elijah appears, denouncing Ahab and announcing a famine. The prophet is sent to Cherith where the ravens feed him, after that to the widow at Zarephath where he blesses the meal and raises the widow's son.

18. The great contest on Mt. Carmel takes place, Elijah is vindicated and many priests of Baal are slain.

19. But now the prophet must flee from the wrath of Jezebel, discouraged he sinks down under a juniper tree, an angel appears and strengthens him for new work. The Lord appears to him at Horeb. Elisha is appointed his successor.

20. Ahab¹ for a time obedient to God wins a victory over Ben-Hadad of Syria.

21. But again forsakes the path of right through his desire for Naboth's vineyard, and is denounced by the prophet. Because he humbled himself, judgment is stayed.

22. Ahab enters into a league with Jehoshaphat

¹In this inscription of Shalmaneser the first mention of Israel that has been found in Assyrian inscriptions, is made. It reads as follows: "Adenu, Barga, Argana, his royal city, I conquered; his spoil, his property, the possession of his palaces I brought forth; to his palaces I set fire. I departed from Argana, and came to Qarqar. Qarqar, his royal city, I destroyed, I devastated, with fire I burned 1,200 chariots, 1,200 saddle horses, 20,000 of Adad-idri (Biblical Ben-hadad) of Damascus, 700 chariots, 700 saddle horses, 10,000 men of Irkhuleni of Khamath, 2,000 chariots, 10,000 men of Ahab of Israel, 500 of Gue, 1,000 of Mutsri, 10 chariots, 10,00 men of Irqanat, . . . I fought with them, . . . their defeat I established, etc." Clay, *Light on the Old Testament from Babel* p. 316.

against Syria and is killed at the battle of Ramoth-Gilead. The dogs lick his blood and Ahaziah becomes his successor. Jehoshaphat reigns well and is succeeded and is followed by Jehoram.

References in the New Testament:

Chapt. 2,10—Acts 2,29	Chapt. 17,1-9—Luke 4, 25 fg.
Acts 13,36	James 5,17 fg.
10,1—Matth. 12,42.	19,10-18—Rom. 11,2-4

Division. Second Book of Kings

1-17. Israel and Judah until the destruction of Israel.

19-25. Judah until its destruction.

Chapt. 1. Ahaziah consults the Oracle at Baal-Zebub at Ekron. Elijah announces his death. Fifty men are sent to capture the prophet, but fire from heaven destroys twice fifty detachments. Jehoram succeeds Ahaziah.

2. Elijah is taken up by a fiery chariot and Elisha is his acknowledged successor.

3. A victory is gained over Mesha,¹ the king of Moab.

4. Elisha assists a prophet's widow, makes alive the son of the Shunamite woman, heals the deadly pottage and feeds a hundred prophets' sons.

5. Naaman of Syria is healed by the prophet.

6. Iron is caused to swim, the army of the king is smitten with blindness. A famine rages in Samaria.

7. The prophet promises plenty, and the prophecy is fulfilled.

¹A recent discovery of a monument in the land of Moab, known as the Moabite stone, confirms the Biblical narrative as related here. The stone is now in the Louvre at Paris. It is a supplement to the records of the reign of Omri. Ahab, Jehoram and Jehoshaphat.

8. He helps the Shunamite woman to her property, and the Syrian throne is promised to Hazael¹ at Damascus. In Judah wicked Jehoram reigns. Ahaziah succeeds his father and is equally wicked.

9. Jehu upon Elisha's word slays Joram, Ahaziah and Jezebel.

10. Jehu² continues to rage against the house of Ahab, destroys the worship of Baal and is finally succeeded by Jehoahaz.

11. In Judah Jehoash, saved by his aunt from massacre is put upon the throne by Jehoiada the priest.

12. As long as Jehoiada lives Jehoash reigns well, but becomes idolatrous after the priest's death. Hazael is diverted from entering Jerusalem by a present from the sacred treasury. Jehoash is killed and succeeded by Amaziah.

13. Jehoahaz upon prayer is delivered from the oppression of Hazael. Joahaz of Israel gains a vic-

¹Shalmaneser gives the account of his victory over Hazael in this manner: "In the eighteenth year of my reign, for the sixteenth time I crossed the Euphrates. Hazael of Damascus trusted in the mass of his troops, and mustered an army in great numbers. Saniru, a mountain peak, which is at the entrance of the Lebanon mountain, he made for his stronghold. With him I fought. His defeat I established At that time, I received the tribute of the Tyrians and Sidonians and of Jehu, the son of Omri." On a slab found at Calah. Clay, *Light on the Old Testament from Babel* p. 319.

²On the famous Black Obelisk discovered at Nimrod, Shalmaneser depicted himself in a bas-relief as receiving tribute from Jehu. The inscription reads: "Tribute of Jehu, son of Omri: silver, gold, a golden bowl, a golden ladle, golden chalices, golden buckets, led, a staff for the hand of the king, spear-shafts (?) I received." Clay, *Light on the Old Testament from Babel*.

tory over Syria¹ as foretold by Elisha. The prophet dies, is buried, but contact with his bones brings life to a dead man.

14. Amaziah of Judah conquers the Edomites, but is defeated by Jehoash. Slain in a conspiracy Amaziah is succeeded by Azariah, also known as Uzziah. In Israel Jeroboam II is followed by Zachariah.

15. Azariah² is smitten with leprosy, at his death Jotham is made king. In Israel Zachariah is killed and followed by Shallum, who in turn is slain by Menahem. He is followed by Pekahiah. Pekah³ slays this one and at the same time the northern part of the nation is carried into captivity by the Assyrian king Tiglath-Pileser III. Pekah³ is killed by Hoshea³ the last king in Israel. In Judah Jotham reigns well.

16. He is followed by Ahaz³ who proved himself extremely wicked. He is followed by Hezekiah.

17. Hoshea of Israel is forced to bring tribute to Shalmaneser of Assyria. He asks aid from So of Egypt, but is taken prisoner by Shalmaneser. After a three year siege Samaria falls under Sargon

¹The records of Adad-nirari give extensive account of his conquest which included Syria and which probably paved the way for Jehoahaz' victory. Rogers, *Cuneiform Parallels to the O. T.* pp. 307 fg.

²Azariah is mentioned by an inscription of Tiglath-Pileser as follows: "Nineteen districts of the city of Hamath, together with the towns of their environs along the coast of the sea of the seething sun, who in sin and wickedness they took up for Azrijau (Azariah) to the boundary of Assyria I added." Clay, *Light on Old Testament from Babel*, p. 327.

³Rezin recorded 2 Kings 16,5 is mentioned by the Tiglath-Pileser inscription. *ibid.* p. 329. Likewise also Hoshea, Pekah and Ahaz. *ibid.* 330-331.

succeeding Shalmaneser who had died during the siege, the ten tribes are led captive to Assyria and thus ended the kingdom of Israel 722.¹ A strange mixture of nations is transplanted to Samaria and the Samaritans of the New Testament are descendants of this mongrel race.

18. Hezekiah² reigns well in Judah for 29 years. Sennacherib troubles Jerusalem.

19. Hezekiah is comforted by Isaiah. An angel kills 185 Assyrians and Sennacherib³ is forced to retire and is later slain by his sons in the temple of the god Nisroch.

20. Hezekiah is granted prolongation of life by God, but in his pride shows the Babylonian mess-

¹This took place so near the beginning of Sargon's reign that the Bible still considers it as in the reign of Shalmaneser. But Sargon's Annals state: "In the first year of my reign, Samaria I took, 27,290 inhabitants I carried away . . . I set up again and made more populous than before. People from lands which I had taken I settled there. My men I set over them as governors. Tribute and taxes like the Assyrian I set over them." Rogers, Cuneiform Parallels to the O. T. pp. 326 fg.

²References to the construction of water works in Jerusalem (2 Kings 20,20; 2 Chron. 32,20) are confirmed by the so-called Siloam Inscription. It reads: ". . . the piercing through. And this was the manner of the piercing through. Whilst yet each toward his fellow and whilst yet there three cubits to be cut, the voice of each calling to his fellow, for there was a fissure in the rock on the right hand . . . on the day of the piercing through the miners smote each so as to meet his fellow, pick against pick. And there followed the water from the source to the pool, 1,200 cubits and one hundred cubits was the height of the rock over the head of the miners."

³"As regards Hezekiah, the Judean, who did not submit to my yoke, forty-six of his mighty cities, strongholds, together with innumerable small places of their environs, by the battering of rams and the assault of the siege engines, . . . I besieged, I conquered, 200,150 people, small and large, male and female, horses, mules, asses, camels, oxen and sheep without number, from their midst I carried out

enger the treasures of the state, whereupon Isaiah announces the impending Babylonian captivity.

21. Manasseh¹ follows Hezekiah and he in turn is followed by Amon, both were extremely wicked. Amon is succeeded by Josiah, one of the noblest kings in Judah.

22. In the course of the religious reformation instituted by the king, Hilkiyah finds the book of the law. The destruction of the kingdom is announced.

23. The covenant is renewed and idolatry is completely destroyed. In an engagement against Nechoh of Egypt he is slain at Meggido. His son Jehoahaz follows him as king, but is taken captive to Egypt and Jehoiakim rules in his stead.

and reckoned as booty. Himself (that is Hezekiah), like a bird in a cage in Jerusalem his royal city I penned him. Trenches against him I threw up, and those coming from the gate of their city, I forcibly turned back. His cities which I had sacked, I cut off from the country, and I gave them to Mitinti of Ashdod, Padi, king of Ekron and Tsil-Baal, king of Gaza, thus reducing his territory. In addition to the former tax, to pay yearly, I added a tribute of subjection to my royalty, I placed upon them. Himself Hezekiah, the fear of the splendor of my lordship overwhelmed him. The courage of the Arabians and his faithful soldiers whom he had brought in for the defense of Jerusalem, his royal city, failed. Together with 30 talents of gold and 800 talents of silver, precious stones, . . . his daughters, women of his palace, . . . to Nineveh, my royal city, I caused to be brought after me; he sent his ambassador to offer tribute and perform homage."

This is perhaps the most remarkable parallel account to the Old Testament records which is found in Assyrian inscriptions. The Hebrew story of Sennacherib's invasion is recorded in Isaiah 36:1 ff. and 2 Kings 18:13 ff. Sennacherib's account naturally differs considerably from it, as it is written from an altogether different standpoint. Clay, *Light on the O. T. from Babel*.

¹Manasseh, King of Judah, is mentioned as tributary in a list of twenty-two of the vassal kings of Assurbanipal. Price, *The Monuments and the O. T.* p. 201 fg.

24. Judah is now subdued by Babylon, Jehoiakim is removed and Jehoiachin succeeds. Egypt is conquered by Nebuchadnezzar of Babylon who also carries a large portion of the Jewish population among them the king and many nobles into the Babylonian captivity. Zedekiah is made king, but soon rebels.

25. Jerusalem is again besieged, taken and destroyed; the king's children are killed before his own eyes, he himself blinded is carried to Babylon. Gedaliah is made satrap over the few that remained, but is killed and the rest of the people flee to Egypt fearing the wrath of Nebuchadnezzar.¹

References in the New Testament:

Chapt. 1,10—Luke 9,54.

5,14—Luke 4,27.

¹There is hardly a single point of contact with the foreign powers which does not receive confirmation from the ancient records and monuments. The Assyrian synchronisms, the Hall of Karnak, the stone of Mesha, The Nineveh Monuments, the Annals of Sennacherib, lists of tributaries of Esarhaddon and Assurbanipal, all bear testimony to the truth of the Bible records of this period. The Babylonian sources will receive further consideration at the proper time. General statements regarding further conquests are found on the East India House, Inscription of Nebuchadnezzar: "By his (Merodach's) supreme aid, to far off lands, distant hills, from the upper sea, to the lower sea, steep trails, unopened paths, . . . difficult roads, journeys without water, I traversed, and the disobedient I reduced, the rebellious I fettered. The land I controlled, and the people I made to thrive, bad and good among the people I separated." Many characteristics of Nebuchadnezzar are pictured in various passages of his inscriptions. Ball, *Light from the East* p. 206.

XI

THE TWO BOOKS OF CHRONICLES

Title

These two books were originally one. The Hebrew name means “annals” or “journals.” It is called Chronicles from the days of Jerome and according to him is “a chronicle of the whole of sacred history.”

Authorship

According to the Talmud Ezra is the author, however, this is not definitely known.

Contents

The Jews classed the Chronicles among the third group of their writings. Many sources are indicated; the annals of the kingdoms, Judah and Israel; the sayings of Samuel, Gad, Nathan, Ahijah, Shenmaiah, Iddo, Jehu, and of Isaiah. The book is undoubtedly a valuable complement of the preceding histories.

Division. I Chronicles

Chapt. 1-10. The History from Adam to Saul.

Chapt. 11-29. History of David.

1-9. The book opens with genealogies of the human race, and particularly of the Jewish nation down to Saul; it is history in genealogy.

10. Saul is killed on the mountain Gilboa.

11-12. The largest figure in Jewish history at this time was David, and mighty men are gathered around him.

12-16. The ark is brought to Jerusalem, and feasts are held in connection therewith.

17. David intends to build a temple.

18. David does mighty deeds of war.

19-20. The campaign against the Ammonites and

the Philistines takes place.

21. The king is tempted by Satan to number the people.

22. The Temple is planned.

23-27. The priests, Levites, singers, and porters for the temple are enumerated.

28-29. Solomon is appointed king and admonished to proceed with the building of the temple, the princes are encouraged to bring their offerings for this cause. The people are blessed by the old king and soon after David passes on to his fathers.

Division. II Chronicles

Chapt. 1-9. Solomon's reign.

Chapt. 10-36. History of Judah to the exile.

1. Solomon is shown as sacrificing at Gilboa; in answer God grants him wisdom adding power and wealth.

2. Material is obtained for his extensive building plans.

3-7. The completion and dedication of the temple is fully described.

8. Other buildings are completed.

9. The queen of Sheba visits Solomon. The king is at the height of his power and glory.

10-35. The histories of Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah, Athaliah, Joash, Amaziah, Uzziah, Jotham, Ahaz, Hezekiah, Manasser, Amon, Josiah are related.

36. The story of the last kings and the destruction of Jerusalem by Nebuchadnezzar and the banishment of Judah follows. The 70 years of captivity and the permission of the Persian king Kores (Cyrus) to return concludes the narrative.

XII CHRONOLOGY

In giving the following chronological table it is not to be assumed that all the dates are accurate, since a great deal of Old Testament chronology is uncertain at present.

THE UNITED KINGDOM

The Kingdom of Saul 40 years	Ussher B. C.	Revised from Assyrian records	Place	Remarks
Saul the first king.....	1095	1057	Gibeah of Saul	B. C. 4777-3410 I-VI Egyptian Dynasties
David born	1085		Bethlehem	3800 Sargon I
Saul rejected	1079			2985-2565 XI-XIII Egyptian Dynasties
David anointed	1065		Valley of Elah, in Judah	1587-1240 XVIII-XX Egyptian Dynasties
David and Goliath.....	1063			1276 Exodus of Israel
David's marriage to Michal.....	1062		Gibeah, Nob, Gath	1120-1090 Tiglath-pileser I
David's flight from Saul.....	1062			1080-50 XX Egyptian Dynasty
David's exile	1062		Cave of Adullam	
David collects 400 followers.....	1060		Engedi	Tyre flourishes under Hiram
David spares Saul.....	1059		Carmel, in mountains of Judah	
David and Nabal.....			Ziklag	
David among the Philistines.....	1057		Mt. Gilboa	1050-945 XXI Egyptian Dynasty
Death of Saul and Jonathan.....	1055			

THE UNITED KINGDOM—Continued

The Kingdom of David 40 years	Ussher B. C.	Revised from Assyrian records	Place	Remarks
David made king.....	1055	1017	Hebron	
David king over Judah.....	1055-1048		Capital at Hebron	
David made king over all Israel	1048		Capital at Jerusalem	
The ark brought to Zion.....	1042		Kirjath-jearim and Je- rusalem	
David's sin and repentance.....	1034		Jerusalem	Nathan the prophet
Absalom's rebellion	1023		Hebron, Jerusalem	
Death of David.....	1015		Jerusalem	Tyre a flourishing commercial kingdom
The Kingdom of Solomon. 40 yrs.				
Solomon made king.....	1015	977	Jerusalem	
The temple foundations laid.....	1012		Jerusalem	The beginning of exact chronology
The temple dedicated.....	1004		Jerusalem	Shishak king of Egypt
Visit of the Queen of Sheba.....	995		Jerusalem	Syrian kingdom of Damascus founded by Rezin
Solomon's death	975	937	Jerusalem	
1095	—		Period, 20 years	975
1057				937

THE DIVIDED KINGDOM, JUDAH AND ISRAEL

Kings of Judah	Dates B. C.		Kings of Israel	Prophets	Contemporary History	B. C. Dates	Dates fixed by the Assyrian Eponym Canon	Mahler's astronomical chronology
	Ussher	Revised Assyrian records						
Disruption of the Kingdom Rehoboam: 17 years.....	975	937	Jeroboam I: 22 yrs.		XXII-XXV Egyptian Dynasties..... Expedition of Shishak (E) against Jerusalem. Assyrian Eponym Canon begins.....	930-728		Rehoboam 945
Abijah: 3 years.....	957	920	18th year					Asa 925
Asa: 40 years.....	955	917	20th year			900		
2nd year	954	915	Nadab: 2 years.					
3rd year	953	914	Baasha: 24, or 12.					
14th year about.....					Expedition of Zerah against Jerusalem.			
26th year	930	891	Elah: 2 years.					
27th year	929	889	Zimri--Tibni: 4 yrs.					
31st year	929	885	Omri: 6 yrs. (or 12)					
38th year	918	876	Ahab: 22 years					Omri 892
Jehoshaphat: 25 years..	917	875		Elijah				Jehoshaphat 883
17th year	897	854	Ahaziah: 2 years					
(Jehoram, regent) 18th year		853	Jehoram: 12 years....					
Jehoram: 8 years.....	893	851			Alliance of the two kingdoms with Edom against Moab.			
Ahaziah: 1 year.....	885	843	12th year		Siege of Samaria by Ben-hadad I (S). War with Hazael (S).	860		
Athaliah: 6 years.....	884	842	Jehu: 28 years.....		Accession of Shalmaneser II.....			
Joash: 40 years.....	878	836	7th year	Elisha	Assyrian war with Ben-hadad II and Jehu (?). (Some read the name as Ahab). Battle at Karkar. Renewed war with Syria, now under Hazael. Damascus taken. Tribute of Jehu, called 'son of Omri.'	{ 836 814	Battle of Karkar 854 Tribute of Jehu 842	Jehu 852 Joash 845
23rd year	856	815	Jehoahaz: 17 years..		Black Obelisk.			
37th year	842	798	Jehoash: 16 years....		Ramman-nirari III Conquests by Israel of Syrian territory.			Jehoash 807
Amaziah: 29 years.....	840	796	2nd year			812		
15th year		782	Jeroboam II: 41 yrs.					
(Uzziah, regent).....	811	{ 789 767	27th year		Shalmaneser III, king of Assyria..... The first Olympiad, B. C. 776. Greek exact chronology begins. Total eclipse of sun (June 15), visible at Nineveh. The basis of the Assyrian dates.	783 776		
Uzziah (sole)				Amos		763		

(Uzziah) 38th year...	773	Zachariah : ½ year.....	Hosea	{ Pul (generally identified with Tiglath-pileser III.) advances against Israel.	745	Tribute of Menahem 738	Uzziah 777
39th " ..	772	Shallum : 1 month					
39th " ..	772	Menahem : 10 years .. 7.					
(Jotham, regent).....	753						
(Uzziah) 50th year ..	761	Pekahiah : 2 years.....		First (Assyrian) Captivity of Israel.....			
52nd year.....	759	Pekah : 20 years		Accession of Tiglath-pileser III. He plunders Damascus.	731		
Jotham (sole), to ...	742	2nd year		Rezin (S.) harasses Judah. Ahaz seeks Assyrian aid.	735	Tribute of Ahaz 734	
				Accession of Shalmaneser IV.	727		
Ahaz : 16 years	742	17th year (? 7th year)...	Isaiah	Shalmaneser begins the siege of Samaria.			Hezekiah 693
12th year	730	Hoshea : 9 years.....		Sargon, the usurper, successor to Shalmaneser.			
Hezekiah : 29 years	726			Second (Assyrian) captivity of Israel.			
6th year	{ 722	Fall of Samaria. ...		Merodach-baladan (B.) sends embassy to Jerusalem.			
	{ 721			Sargon's campaign against Egypt. He defeats Sabaco (So).			
				Sargon defeats Merodach-baladan, and becomes King of Babylon.			
				Sennacherib (son of Sargon) succeeds to sole dominion.	705		
				Invasion of Judah by Sennacherib. His army destroyed.	701	Invasion of Sennacherib 701	
Manasseh : 55 years.	697						
				Accession of Esar-haddon. He attacks Manasseh. Carries him to Babylon.	681		
				Accession of Assur-bani-pal. Defeat of Tirhakah.	603		
Amon : 2 years.....	642		Nahum	Assyrian Eponym Canon ends.			
Josiah : 31 years	640						Josiah 609
				Accession of Nabopolassar. Nebuchadnezzar, his son and general.	625		
Jehoahaz : 3 months	609			Pharaoh-necho (E.) attacks Assyria. Josiah, drawn into the conflict, falls.			
Jehoiakim : 11 years	609						
Beginning of Captivity.....	606	Jerusalem taken by Nebuchadnezzar					
	604	Daniel and other princes carried to Babylon					
		10,000 leading citizens carried to Babylon, among them Ezekiel, and the great grandfather of Mordecai, uncle of Esther					
				The Fall of Nineveh.....	606	1st year of Nebuchadnezzar 604	
Jehoiachin : 3 months	598		Jeremiah	Nebuchadnezzar makes Judah tributary...	603		
Zedekiah : 11 years..	598			Nebuchadnezzar's sole reign.....	604		
				Pharaoh-hophra. See Jer. 44. 30.....			Zedekiah 568

THE DIVIDED KINGDOM, JUDAH AND ISRAEL — (Continued).

KINGS OF JUDAH.	DATES B. C.		KINGS OF ISRAEL.	PROPHETS.	CONTEMPORARY HISTORY.	DATES B. C.	Dates fixed by the Assyrian Eponym Canon.	Mahler's astronomical chronology.
	USHER.	Revised from Assyrian records.						
Fall of Jerusalem.	{ 588 586 }	586	Temple destroyed } 832 carried captive }	(Jeremiah)	.....	586	{ Fall of Jerusalem 586 }	
		975 or 937	Period		389 or 351	years	—	586

THE CAPTIVITY AND RETURN TO THE CLOSE OF THE CANON.

The seventy years of Exile. { Beginning at different points and ending at
equi-different points.

First Captivity.

606 or 604

70 years.

First Return.

536

580 571 538 536	The golden idol and the fiery furnace. Last of Ezekiel's prophecies. Daniel's visions. The den of lions. Cyrus' Decree for the Return.	The later prophecies of the book of Isaiah belong to the last part of the exile.	<i>Nebuchadnezzar</i> becomes king of Babylon.... The seven wise men flourish in Greece..... FIRST WORLD-KINGDOM, BABYLONIA, 605-538. Rise of <i>Cyrus</i> . Capture of Babylon by <i>Cyrus</i> . <i>Darius</i> the Mede, king of Babylon two years. Pythagoras, the philosopher who invented the multiplication table..... SECOND WORLD-KINGDOM, MEDO-PERSIAN, 538- 333. <i>Cyrus</i> sole ruler of Babylon and the empire. <i>Tarquinius Superbus</i> at Rome..... <i>Pisistratus</i> founded first public library at Athens.....	605 538 538-536 570 534-509 544
516				
Completion of Temple.				
516				
586				

Final Captivity.

Destruction of city and temple.

70 years.

THE RETURN FROM EXILE, AND RESTORATION OF THE NATION.

B. C.	JEWS.	PROPHETS.	SCRIPTURES.	CONTEMPORARY HISTORY.	B. C.
536	First return, under Zerubbabel, with a company of 50,000 exiles.	Daniel still living.	Book of Ezra.	THE CYRUS CYLINDER.	558
535	The foundations of the temple laid.	Haggai and Zechariah	Prophecies of Haggai.	Solon the Wise died	559-476
520	The second temple, work upon.	urge the completion of the temple, 520.	Prophecies of Zechariah.	Confucius, the Chinese philosopher, flourished	521-486
Mch. 515	The second temple completed.			<i>Darius Hystaspes</i>	490
483	Xerxes' (Ahasuerus') Feast.			Battle of Marathon	486-465
479	Esther becomes queen.			<i>Alexes</i>	483-480
473	She saves her countrymen from destruction.			His great invasion of Greece with an army of 5,000,000	480
458	Second return, under Ezra, from Babylon.			Defeats at Thermopylae and Salamis	484-424
445	Nehemiah, at Susa, hears from Jerusalem.			Herodotus	470-399
444	Nehemiah builds the wall of Jerusalem.	Fifth book of the Psalms, 107-150.	Revision of the Scriptures.	Socrates	427-347
433	Nehemiah recalled to Susa.		Nehemiah.	Plato	465-425
427	Returns to Jerusalem. Reforms.	Prophecies of Malachi.		<i>Arlaxerxes Longimanus</i>	444
397-317	Aided, or soon followed, by Malachi.		Malachi.	Pericles	431
				First Peloponnesian War	332
				Conquest of Persian Empire by Alexander the Great	

586. — Period, 189 years — 397.

PERIOD BETWEEN THE OLD AND NEW TESTAMENTS.

B. C.	Jews in Palestine and Egypt.	Contemporary Events.	B. C.	Jews in Palestine and Egypt.	Contemporary Events.
350	Jaddua, High Priest.....	Egypt a Persian province.	135	Murder of Simon Maccabæus: John Hyrcanus succeeds him.	
336	.....	Darius Codomannus, King of Persia: era of Alexander the Great.	130	Hyrcanus destroys the temple on Mount Gerizim.	
334	.....	Alexander invades Persia.	109	First mention of Pharisees and Sadducees.	
333	.....	Victory at the Granicus.	107	Accession of Aristobulus, under the title of 'king.'	
332	.....	Battle of Issus.	106	Alexander Jannæus.	
331	Alexander visits Jerusalem.....	Foundation of Alexandria.		First mention of the Essenes.	
330	Settlement of Jews at Alexandria....	Battle of Arbela.	79	Alexandra, queen.	
330	Onias I, High Priest.	Death of Darius: end of the Persian Empire.	69	Aristobulus II.	
323	.....	Death of Alexander.	63	Pompey subjugates Judæa.....	Conspiracy of Catiline. The first triumvirate. Cæsar in Gaul.
320	Ptolemy Soter captures Jerusalem....	The Ptolemies take the Egyptian kingdom; the Seleucidæ the Syrian. Colonies of Jews in Egypt and Cyrene.	60	.....	
314	Palestine subject to Egypt.		58	.....	
310	Palestine subject to Syria.		54	The temple plundered by Crassus.	
301	Simon the Just, High Priest.		48	.....	
284	Palestine reverts to Egypt.			Hyrcanus II. restored.	
264	Beginning of the LXX. translation of the Old Testament.	Battle of Ipsus.	47	Antipater the Idumæan appointed by Cæsar procurator of Judæa.	
264	.....	Ptolemy Philadelphus.		Herod made governor of Galilee.	
219	.....		44	.....	Assassination of Cæsar.
201	.....	First Punic War.	43	Death of Antipater.	
199	.....	Second Punic War.	40	Hyrcanus banished; Antigonus succeeds: last of the Asmonæan priestly line.	
170	Antiochus the Great becomes master of Palestine.	Colonies of Jews from Babylon transplanted to Asia Minor.		Herod appointed king of Judæa.	
168	Tyranny of Antiochus Epiplanes.			Herod captures Jerusalem.	
167	Revolt of Mattathias.		37	.....	
166	Rise of the Maccabees.		31	.....	
165	Judas Maccabæus.		30	.....	
165	Battles of Beth-horon and Emmaus.			.....	Battle of Actium. Egypt conquered by Cæsar. Line of the Ptolemies ends. Temple of Janus closed. Augustus made emperor.
161	Re-dedication of the Temple.		29	.....	
	Judas killed in battle at Eleasa: Judas succeeds him. Asmonæan line of priestly rulers established.		27	.....	
149	.....		19	.....	
146	.....		16	.....	
144	.....	Third Punic War.	15	.....	
141	Murder of Jonathan Maccabæus.	Fall of Carthage and Corinth. Greece a Roman Province.	14	.....	
	Simon Maccabæus completes the deliverance of Palestine.		11	.....	
			4	.....	

XIII

EZRA

Title

This title is derived from the leading figure in this book, being originally the first part of a book of which Nehemiah formed the second part. The language is very much alike in both writings. In the exactness of dates and carefulness of the genealogies the well trained hand of the scribe is discernible.

Authorship

No valid reason has as yet been advanced why Ezra should not be the author of the book, as tradition claims. The occasional transition from the first to the third person, strange to people which are used to adhere strictly to syntax, is not so unusual in oriental languages.

Contents

The book is a straightforward account of one of the most important events in the history of the Jews, namely the return from Babylonian captivity. Two main stages may be noted. The return commenced under Zerubbabel, who was a lineal descendant of the kings of Judah, in the first year of Cyrus the Great¹ in Babylon 538 B. C., and in a certain sense

¹These records are confirmed by Babylonian sources. The Cyrus Cylinder relates that Cyrus followed a policy of appearing as the minister of Merodach making it his task to restore the gods at Babylon to their respective places as also the foreign people who dwelt in Babylon. Confer Cyrus Cylinder lines 26-36. See also Ball, *Light from the East* pp. 225. Clay, *Light on the O. T. from Babel* p 383 fg.

Says Cyrus: "Their sighing I stilled, I relieved their sorrow. To execute work of Merodach, the great Lord

was completed under Ezra during the reign of Artaxerxes I 458 B. C. The building of the temple and the reformation, together with the struggles with the adversaries, the appeal to the Persian ruler, all this is presented in short graphic sentences.

Division

Chapt. 1-6. The First Return under Zerubbabel.

Chapt. 7-10. The Second Return under Ezra.

1. Kores, (Cyrus) king of Persia permits the Jews to return to Palestine, and urges them to rebuild their temple which he holds God has charged him to do. Those who do not return are to assist in the work with freewill offerings. The vessels of the temple are restored.

2. A minute enumeration of all persons who returned is given, a total of 42,360.

3. The altar is set up, work begun and the foundations of the temple are laid under great rejoicing and mourning.

4. The adversaries of the Jews complain on different occasions at the Persian court.¹ Work is halted.

(upon me) laid command. To me Cyrus, the king, that feareth Him, and to Cambyases the son, the issue of (my) body . . . and to my whole army he graciously inclined, and in peace before it kindly all the kings who abode in royal halls who in all quarters (of the world) . . . the gods that abode in them I restored to their places and settled in an eternal abode; all their population I gathered together to their own dwelling places. And the gods of the land of Shinar and Accad whom Nabonidus, to the anger of the Lord of the gods, had brought to Shu-Anna, by the command of Merodach the great Lord in peace in their own shrines I made inhabit (again) a dwelling of heart's delight "

¹The writer already states here that the Jews were accused before Ahasuerus and Artaxerxes although chronologically these events belong partly to a later period.

5-6. The work is continued by order of Darius I. (521-486 B. C.), who upon searching the library at Ecbatana¹ finds that Kores (Cyrus) did give the decree which gave the Jews permission to return and to rebuild their temple. The temple is completed and a joyful passover is celebrated.

7-8. Artaxerxes I (465-424 B. C.) issues another decree² and Ezra leads the second return from captivity. Appointments are made and the reformation of the people continued by him.

9. Heathen wives of the Jews cause much trouble.

10. The people finally decide to dismiss the strange wives and repent of their sins.

¹Reference on preceding page.

²Confer: Ahl, Outline of Persian History, based on the Cuneiform Inscriptions, p. 90.

XIV

NEHEMIAH

Title

“The deeds of Nehemiah” is the title which the book bears.

Authorship

There can hardly be any doubt that Nehemiah himself is the author of chief portions of the book. Different documents seem to have been used in the compilation of the work. The style also is distinct from that of Ezra.

Contents

The book contains the personal narrative of Nehemiah himself as well as the conditions in the Jewish community at his time. The people are depressed, for outward difficulties and internal trials abounded. A strong individuality is impressed upon the whole.

Division

Chapt. 1-7. Nehemiah's activities on behalf of the returned people.

Chapt. 8-10. Nehemiah and Ezra institute reforms.

Chapt. 11-13. Additions.

1-2. Nehemiah recounts the circumstances under which he obtained his commission, and the steps he took for the building of the wall.

3. The building proceeds rapidly.

4-5. Difficulties are overcome, Nehemiah governs the people well.

6. Sanballat and his friends plot against Nehemiah, but their plans fail.

7. The walls are now finished, and arrangements are made to guard them.

8. Religious instruction is given the people by Ezra and the joyous feast of the tabernacle is celebrated.

9. A solemn fast is kept, the people confess their sins and the ancient covenant is renewed and sealed.

10. The names of those sealed are given and the terms of the covenant told.

11-12. The population of Jerusalem is chosen by lot; the inhabitants are counted, as are also the priests and the Levites. The dedication of the walls of Jerusalem is now held.

13. Nehemiah journeys to Shushan to the court of Artaxerxes, but soon requests permission to return. He finds confusion and disorder. The tithes are now arranged, marriages with the heathens settled, the Lord's day, the Sabbath is emphasized and many other evils which had crept in during Nehemiah's absence are abolished. The book closes with a prayer.

XV

ESTHER

Title

This book bears the name of the chief actor in this story, Esther.

Authorship

The Talmud accepts this book as the work of "the men of the great synagogue." Some scholars have ascribed it to Mordecai, others again to Ezra. From these and other conflicting statements it is apparent that not even the Jewish church possessed a uniform tradition on the subject. It is against Ezra's authorship that the style is different from his book; against Mordecai that the first person is never used, and what is meant exactly by attributing it to the men of the great synagogue is difficult to say. But this much is evident that the book is the work of a single author and that this author was a Jew well acquainted with Persian conditions. Although the Hebrews placed Esther in their Canon among the Chetubim it was hardly deemed of equal importance with the rest of the Scriptures and was never read in the synagogue, but in the Jewish houses at the Purim feasting. The Ahasuerus mentioned is Xerxes, for the Hebrew Axashverosh corresponds to the Persian xshayarshan which the Greeks turned into Xerxes. Besides the pillars of marble specified in the first chapter among other prominent features of splendor enumerated, point to the palace¹ of Xerxes and the

¹Confer: Tolman, Cuneiform Supplement, 47-56. Ahl, Outline of Persian History based on the Cuneiform Inscriptions, p. 123; A. V. W. Jackson, Persia Past and

capricious and foolish character of Ahasuerus in Esther corresponds with the descriptions given of Xerxes in history.

Contents

The little book contains an episode in the history of those Jews who preferred to remain in the foreign land. The purpose of the book, though the name of God is not mentioned, possibly for reverential reasons, is to show Jehovah's unseen hand in the history of his people.

Chapt. 1. Ahasuerus makes a great feast and Vashti, the queen, is sent for to show her beauty, but refuses to come and is thereupon degraded.

2. Among the virgins brought to the palace the most beautiful is found to be Esther and she is made queen. Mordecai, her relative, discovers a plot against the king and this is recorded in the Persian chronicles.

3. Haman advanced by the king, demands obeisance, but is despised by Mordecai. On this account he plans to exterminate all the Jews in the land.

4-5. Esther is induced to intercede for her people and at the risk of her life enters the throne room and invites the king and Haman to a banquet.

6. The king during a sleepless night has the court chronicles read to him and since the good service of Mordecai is called back to his memory he decides to honor him, and Haman believing the king thought

Present; Weissbach *Keilinschriften der Achaemeniden*; Loftus, *Travels and Researches in Chaldea and Susiana*. Perrot et Chipiez, *De L'Art dans Antiquite*; Dieulafoy, *L'Acropole De Suse*.

to honor him gives counsel as to the nature of the honors to be conferred.

7-8. Now the banquet takes place, Esther denounces Haman and his plan, and the king orders him hanged to the tree which he had prepared for Mordecai.

9. A new edict is made and the Jews are allowed to defend themselves against their attackers. Many Persians are killed and the Jews institute the Purim festival in memory of this victory.

10. The book closes with praising the greatness of Mordecai and his wise administration.

XVI

HEBREW POETRY

Hebrew poetry is chiefly found in Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. But fragments of poetry will be readily recognized in the prophetic books and in scattered places throughout the Old Testament.

Hebrew poetry cannot strictly be divided into epic, lyric, and dramatic. The epic glorifies the heroic deeds of a nation. Since, however, all deeds of national importance were accomplished by Divine aid there is no room for songs and legends of heroes. The drama is not found to a great degree, although Job and Song of Solomon might be classified as modified dramas. Israel's poetry was lyric, for it expresses feeling, observation, and resolution. It may be divided into two parts, namely: the Shir (song) and the Mashal (didactic poetry). There is neither meter nor alliterations; even the rhyme is rare. But the form is a parallelism with certain rhythmic contrasts. The thought may be the same (synonym) or opposite (antithetic) or combined (synthetic). Some poems are alphabetic, each verse or section beginning with a letter of the alphabet.

The historical development of Hebrew poetry has three periods: The Mosaic, the Davidic-Solomonic, and the post-exilian time.

The great song of Moses on the banks of the Red Sea, the 90th Psalm, the song and the benediction of Moses belong to the first period.

The second period witnesses the poetry at its height under David, Solomon and the other singers

and prophets. The post-exilian period contains some poetry mentioned in 2 Chronicles 20, and 2 Chronicles 29. The style, like all oriental poetry, is simple. Even in the garb of a translation does its beauty and sublimity appear. An abundance of pictures and symbols drawn from innumerable sources, prevails. Yet always the charm of simplicity rests over the whole.

The underlying thought is the same as that found in the historical books, namely, Jehovah is the protector and benefactor of his people. The poetical works were written at various times, some being of earlier, others of later date than some historical books.

XVII

JOB

Title

Job is the principal character of this book and it is from him that it receives its name.

Authorship

The only tradition which has come down to us with respect to the authorship of this book ascribes the same to Moses. Aben Ezra (about 1150 A. D.) asserts the general opinion of "the sages of blessed memory" to be agreed on that point. Outside of this the numerous opinions expressed are simply conjectures. The book is probably very ancient. The Talmud and the writings of the Rabbis as also the works of some church fathers express the opinion that the book was written even before the giving of the law since the law of Moses is nowhere mentioned, and the name employed for God is not Jahve, but Elohim. Certain it is that the manners, customs, and modes of life described are such as belong especially to the times which are commonly called "patriarchal." The civilization is of a primitive type. The historical allusions touch nothing of recent date such as the Exodus, the Law Giving, the Conquest of Canaan, the reign of Solomon or the Captivity of the kings and the stirring times following. Instead of that, however, such ancient things as the Pyramids, the apostacy of Nimrod, the flood, the destruction of "the cities of the plain" are mentioned.

From all evidence available it is certain that the book is not a creature of the author's imagination,

as is thought by many, but has a historical background. This is attested by the Jewish rabbis, the early Christian fathers and the Bible itself. Ezekiel 14,14; James 5,11.

The field of action is the Arabian desert to the Southeast of Palestine. The purpose of the book is to show: Why does the righteous man suffer? Why are some men overwhelmed with misfortune and others prosperous? Is the grave the end of everything or is it not? Is God just and does he rule the world according to the principle of justice? Satan by implication denies this. But Job's faith comes forth from these trials triumphantly.

Division

1-3. Introductory History of Job.

4-31. Discussions of Job and his friends as to the cause of his suffering.

32-41. The Solution of the Problem.

42. Conclusion.

Chapt. 1. Job, a man in the land of Uz, is known for his piety and wealth; but Satan accuses him before God of insincerity and obtains permission to tempt Job. His wealth and children and health are taken away, yet he remains faithful, and says: "The Lord has given, the Lord has taken, blessed be his name."

2. Satan obtains further leave to smite him with boils, his wife reproves, his friends are silent.

3. Job curses the day of his birth and complains of life.

4-5. Eliphaz reproves Job for want of religion. God does not punish the innocent.

6-7. Job justifies his attitude by the severeness of his trials. God appears as a merciless spy.

8. Bildad shows how God is just, the wicked only suffer.

9-10. Job cannot free himself from the thought of God's arbitrariness.

11. Zophar now emphasizes God's ability to search out the hidden things.

12-14. Job's third reply is: God is almighty, he can accomplish what he pleases, "man, however, born of a woman, is of a few days and full of trouble, he cometh forth like a flower and is cut down, he fleeth also as a shadow and continueth not."

15. The second time Eliphaz reproves Job on account of impiety.

16-17. Job accuses his friends of being unmerciful, and appeals from men to God.

18. Bildad portrays the wicked and points to Job.

19. Job replies to him: "I know that my redeemer liveth," etc.

20. Zophar illustrates the end of the wicked.

21. Job points out that the wicked are often prosperous to their end. The words of his friends are in vain.

22. A third attempt is made to convince Job. Eliphaz intimates that Job has committed some great sin and asks that he repent.

23. Job re-asserts his innocence.

24. God is powerful, his ways are mysterious, and sinners prosper.

25. Bildad replies, before God no one is just.

26. Job asks, who can understand God in his exaltedness?

27. Again he re-iterates his innocence.

28. "For man the fear of God and avoidance of evil are wisdom."

29-31. Job again moans his fate and affirms his innocence.

32-33. Elihu angry at Job and his friends for their failure to find a solution, claims that he possesses God's spirit. It is: sufferings ARE FOR THE PURPOSE OF REFINEMENT.

34. God remains just even toward the wicked.

35. Man should not reason with him.

36. Job must wait with patience till God shall help him out of his troubles.

37. The wonders in nature prove his ability and power.

38-39. God himself appears in a thunderstorm, Job is asked to behold all the works of creation, which shows his wisdom.

40. Job humbleth himself.

41. God again speaks to him and shows him two mighty creatures and his own helplessness.

42. Job submits himself to God, his friends are corrected for their wrong words. Refined like gold in the fire Job comes forth from the furnace of trials. He is blessed again with wealth and many children, and a long life of one hundred and forty years is granted him in addition. Thus sufferings became the way to greater glory.

XVIII

THE BOOK OF PSALMS

Title

The usual Hebrew title of this collection of sacred poetry is Tehillim which means “praises” or “book of praises.” The designation Psalm is derived from the Greek PSALMOS, that is a poem to be sung to a stringed instrument. Since the Psalms were sung at the Jewish worship, the name PSALMOI appeared appropriate. Luke used the Greek term (20,42; Acts 1,20), so did St. Paul (Acts 13,33) and possibly the Lord also (Luke 24,44).

Authorship

The principle contributor to this collection is David, and for this reason the Book is often called The Psalms¹ of David. Seventy-three are ascribed to him. The next most important contributor would seem to be Asaph who was one of the heads of David’s choir at Jerusalem, twelve Psalms being assigned to him. A number are ascribed to the family of Korahite Levites. Four are by some ascribed to Haggai and Zechariah, two to Solomon, one each to Moses, Ethan, Heman. The rest of these hymns are anonymous. The superscriptions of which some are of later origin are meant to give the name of the author or directions for musical rendering or both. The “Selah,” which is employed quite frequently, indicated a pause in singing and an interlude. The Hebrew Psalm is not unlike the Babylonian Psalm.²

¹For fuller discussion confer James Orr, *The Problem of the Old Testament* pp. 433 fg., and Peters, *Bible and Spade*, p. 132 fg.

²Barton, *Archaeology and the Bible*.

The significance of both along with other ancient hymns, was to some extent liturgical. The 121st Psalm is a good example of this.

Contents

The Psalms embrace the various experiences of life both in the individual and the nation as such. In the Christian church they won for themselves a place even above that which for centuries they had held in Jewish church. They are used in public and private devotions, have been made the basis of hymns and sermons, and Christ and the Apostles referred to them frequently. The early fathers delighted in them and no man was admitted to the higher orders of the ministry unless he knew, among other things, David's Psalter by heart. The warmth of devotion inflames the heart to greater affection to God and there is scarcely a subject of importance in the life of God's children that does not find some treatment in this treasure house of the ancient singers.

Division

The whole collection is divided into five distinct books.

Book I—Psalm 1-41.

Book II—Psalm 42-72.

Book III—Psalm 73-89.

Book IV—Psalm 90-106.

Book V—Psalm 107-150.

Classes of Psalms

Messianic Psalms.

Penitential Psalms.

Praise Psalms.

Devotional Psalms.

Didactic Psalms.

Prayers for Government.

Historical Psalms.

A brief outline only is needed here for the purpose in view.

Book I. Psalm 1. The first Psalm is the introduction to the whole book. The subject is The Happiness of the Godly.

2. A Messianic prophecy. God's own anointed shall reign over the world.

3. A morning hymn. God is security for those who trust him.

4. Man's happiness is derived from God's favor.

5. David professes his faith and prays to God for guidance.

6. Prayer for redemption from distress of body and soul.

7. Faith sees a defence against the enemies.

8. A Messianic Psalm. God is glorified in his works.

9. A song of praise.

10. The wicked outrage David and he prays for a remedy.

11. David has confidence in the face of his enemies.

12. The natural corruption of man, and the salvation in God.

13. A cry for help in the time of persecution.

14. The general corruption in Israel and the world.

15. Who shall be a citizen of Zion?

16. A prayer for restoration in serious illness.

17. David desires defence against his enemies who are proud and crafty.

18. A hymn for salvation from all enemies.

19. God reveals his glory in nature and in the law of Moses.

20. The congregation has confidence in the help of the Almighty.

21. A thanksgiving for victory.

22. A Messianic Psalm. May God justify the confidence of him that suffers.

23. The Good Shepherd and his flock.

24. God is Lord of the world and the fulness thereof.

25. A prayer against the enemies and for the grace of God.

26-28. Prayers for deliverance from afflictions.

29-30. God's glory is revealed and praise is due him for his help.

31. Petition for help.

32. The blessedness of forgiveness.

33-41. God shows himself favorable to his servant and receives praise.

BOOK II. 42-43. Poems from exile of David during the revolt of Absalom.

44. A complaint possibly from the time of Hezekiah.

45. Messianic: The glory of the kingdom.

46-48. These Psalms belong together and refer probably to the deliverance under Hezekiah.

49. The wicked is only prosperous for a short time.

50. The majesty of God in his church.

51. David humiliates himself in penitential prayer before God.

52-62. David is afflicted and prays for deliverance.

63. The thirst for God.

64. David prays for deliverance.

65-69. Praise is given God.

70-72. Petition for deliverance from various afflictions.

BOOK III. 73. The happiness of the wicked, and confidence in God's justice.

74. A lamentation from the days of the Babylonian captivity.

75-83. Psalms with a historical background.

84. The prophet longs for the communion of the sanctuary.

85. A prayer for new graces for Israel.

86. David's prayer for safety for his own person.

87. The foundation of Zion.

88-89. Prayer for God's favor and acknowledgement thereof afterwards.

BOOK IV. 90. The Psalm of Moses.

91. The safety of the God fearing.

92-100. Praise for God who has revealed his majesty in history and nature.

101. David makes a vow.

102-106. God is powerful; this is seen in the history of Israel. Praise is due him.

BOOK V. 107-109. Praise of God in divers conditions of life.

110. Messianic prophecy.

111-113. Praise is given God.

114. Historical Psalm about a deliverance under Moses.

115-116. The Psalmist's confidence is in God and he studies to be thankful.

117-120. Sundry prayers and praises and didactics.

121. The safety of him who puts his trust in the Lord.

122. The Psalmist rejoices as he thinks of the church.

123-125. God blesses his people in various ways if they have confidence.

126. A grateful retrospect upon the days of the captivity.

127-129. God blesses his people in sundry manners.

130. A hymn of penitence and trust.

131-133. The sweetness of fellowship with God and the congregation of Zion.

134-139. Praises to God.

140-144. Various prayers.

145-150. Exhortations to praise God for various reasons.

XIX

THE PROVERBS

Title

The Hebrew name of this book is Mishle, the Septuagint called it PAROIMIAI, the Vulgata LIBER PROVERBORUM, the early Christian writers frequently applied to it the name SOPHIA or the Wisdom.

Authorship

Three portions of the work are prefaced with Solomon's name. But two other sections are attributed to Agur¹ and Lemuel² respectively, so that the volume itself professes to be composed by three authors. Besides this there are two appendices containing words of the wise. It is natural that the Jews should ascribe this work to their great king, who is said to have spoken three thousand proverbs. However, there are variations in language, and the contents also point to different authors, although it is evident that the "words of Solomon" form the kernel of the whole. As to the time there is no evidence except that the friends of Hezekiah copied certain sections from previous records and this of course took place during the regime of that king (Proverbs 25,1). The whole work is a rhythmical construction with both antithetic and synthetic parallelisms.

Contents

It has rightly been called "a manual of practical

¹Nothing is known as to who Agur is.

²Lemuel has been thought to be an Israelitic prince, although this is not certain.

rules for daily life, as the Psalms are a manual of daily devotion, the former guiding the action and the latter the thought." It presents lessons for all ages and conditions of men. Wisdom is religion, and folly is irreligion. These principles find expressions in an almost endless variety of applications.

Division

Chapt. 1- 9—Exhortations of a father to youth.

Chapt. 10-24—Sayings on a large number of subjects.

Chapt. 25-29—Sayings of Solomon gathered by Hezekiah's friends.

Chapt. 30-31—Appendices.

Chapt. 1. The motto of the whole book is: **THE FEAR OF THE LORD IS THE BEGINNING OF WISDOM.**

2. Wisdom promises godliness to her children and direction in good ways.

3. Faith and charitableness are necessary to true wisdom.

4. Solomon reveals the instruction he has received from his parents.

6-9. Youth is further admonished to a pure life and fidelity to God's holy commandments. Folly invites destruction and wisdom brings prosperity.

10-24. Various isolated maxims are found here, flowing along in rapid courses like the mountain streams with certain symbols recurring frequently such as "fountain," "well," "tree," "healing" and others. Words of the wise conclude this section. The form of these words is different from that of Solomon.

25. The collections made by the friends of Heze-

kiah begins with observations about kings and causes and avoidance of quarrel.

26-29. Observations are continued. Fools and busybodies, self-love and true love, impiety and piety, public and private government are made the subjects.

30. Agur, the son of Jakeh makes a confession of his belief and teaches in a manifold garb the true wisdom and its value in life.

31. In this last chapter Lemuel speaks of the prophecy which his mother has taught him. Especially does he address himself first to the kings, but then beginning with the tenth verse he sings the praise of the virtuous house-wife.

References in the New Testament:

Chapt. 3,11—Hebr. 12,5-6
Rev. 3,19
3,34—James 4,6

Chapt. 3,34—1 Peter 5,5
25,21 fg.—Rom. 12,20

ECCLESIASTES OR THE PREACHER

Title

In Hebrew the book is called Koheleth, named after the opening sentence: "The words of Koheleth, the son of David, King in Jerusalem." The Greek and Latin version designated it as Ecclesiastes, which according to Jerome is a person who gathers a congregation or the ECCLESIA.

Authorship

Universal tradition of antiquity has ascribed this book to Solomon. Modern scholarship has found that the language and character of the book bears sign of post-exilian times. It is also noted that the writer speaks from a broad international basis as man to man, as one of the great human family. The author is probably a ripe old sage who lived in Jerusalem, showing, that beneath all vanity, all sad experience lies a firm faith in the justice of God and a belief in a future judgment. On account of apparent contradictions with other Scriptures found here and there this book has not been undisputed as to its canonical value. But these difficulties do not really exist, for in most instances in question the writer gives the idea of the world and does not mean to say that it is his own view. Undoubtedly the same spirit that guided the pens of the other writers guided the pen of this one also. Perhaps the need for a New Testament revelation appears clearer in this book than in any other.

Contents

There is a fundamental theme going through the

whole and that is, ALL IS VANITY, ALL IS VANITY.

There is nothing permanent, neither pleasure nor riches nor powers, nor wickedness nor injustice. He who enjoys what God grants him, keeping his commandments is truly wise and happy.

Division

Chapt. 1-6. The vain things in life are disappointing.

Chapt. 7-12. Happiness lies in the fear of God.

Chapt. 1. All is vanity.

2. Vain are earthly troubles, things, possessions, wisdom and labor.

3. All things earthly have their time, cause much of labor and trouble to man, but soon disappear. Therefore man must not burden his heart with them.

4-5. Serve God, do good works and be content. Riches bring no peace.

6. The wise man does not contend with God.

7-11. Exhortations to a God fearing life, obedience to government. Only wisdom is profitable. Enjoy life as long as you can, especially in youth, but remember that God will call for an account on the Judgment Day.

12. Enjoy the time of youth in the fear of God before the days come, of which it shall be said, they please not. For after the toil and labor of life, after all vanity comes the hour of judgment. Charity and godliness are the only offsets to vanity.

XXI

SONG OF SONGS

Title

Song of Songs which is Solomon's is the title which this book bears in Hebrew in accordance with the appellation found in the book itself. The Vulgata terms it *Canticum Canticorum*. The Septuagint named it ASMA, the song. The English designation Song of Solomon has no ancient authority and is rightly altered in the Revised Version to Song of Songs.

Authorship

The Jews never doubted the authorship and canonicity of the Song of Songs. While there has been considerable doubt in regard to this matter by some scholars, such authorities as Ewald, Zöckler, Delitzsch, and Davidson with many others agree, that it comes from the period of Solomon, though they do not all admit the royal authorship. No direct allusion is made to it in the New Testament. It is safe to say that it is not unworthy of the wise king whose name it bears. Should it be true, as is claimed, that the passage "Song of Songs which is Solomon's" has been added by another hand, no fair minded scholar can successfully deny that it belongs to Solomonic times and that language and contents, the former resembling that of the book of Proverbs, confirm this likelihood.

Contents and Meaning

This love song of rare beauty and tenderness undoubtedly was intended as an allegory of a higher relationship than that between two ardent lovers.

At least this must be the assigned reason why the Talmud thinks so highly of it. It is the lesson of fidelity of the Old Testament Church to her Lord. The burden of the song is love. The actors are the bride, the beloved, her brothers, and the daughters of Jerusalem forming a chorus. The scene is first the northern part of the kingdom; then Jerusalem.

Chapt. 1. Shulamith, the beloved, is waiting for the arrival of her lover, surrounded by a chorus of Girls, and is pouring out her heart in the raptures of her happiness. The girls respond. Her royal lover appears.

2. The bride recalls in memory the beautiful spring day of love in her native country. The stern brothers disturb this romance. But her yearning is satisfied.

3-4. The nuptial festivities are described, the bridegroom and bride rejoice in each other and some of the choicest poetry is found in this section of the composition.

5-8. Under the figure of a dream the bride describes the temporary separation from the bridegroom. Her misery and her longing for him is great. The bride and her companions hold a colloquy, mingled with expressions of ecstatic delight. Then the bridegroom returns and the joy is extended even upon her kindred. The groom praises her graces. The poem ends with the charming melody of the bride singing one of her familiar love songs, inviting her lover to her side.

The theories of interpretation of this book are numerous indeed, but only the three main ones are given consideration here. The allegorical interpre-

tation has had many staunch defenders. In the Middle ages large and full commentaries were wrought out with great ingenuity along this line. The Reformation period and many recent scholars held chiefly to the view known as the typical, employing Solomon as a type of God or Christ. The third main theory is the naturalistic view, which interprets the work upon pure naturalistic principles on the ground of literary worth and poetic arrangement, held mostly by scholars of rationalistic tendencies. It is difficult to decide which of the three interpretations of this lyric-drama encounters the least weighty objections. The truth is likely to be found in the mean between extremes. The book commends itself to those who interpret it spiritually as well as to the lovers of nature, field, flock and flowers, and the charm of its poetry must command the interest of every reader of the poem.

XXII

PROPHETISM

Prophetism goes back to Moses; and no lesser person than he himself is authority for this, saying: "A prophet like unto me shall Jehovah thy God raise from among thee and thy brethren." The chief characteristics and ideas of Moses are also the ideals of the prophets of whom Moses was a forerunner. But there has been a development since his days. The outlook has become wider, more emphasis is given to ethical aspects, and nationalism has broadened into a modified universalism, especially among the later prophets. The name "prophet" indicates a speaker, that is, one who speaks what God had confided to him. He is also designated as "seer," because he sees what God has revealed. The first designation refers to his office, and the second to his gift.

He differs from the heathen mantic, the representative of heathen prophetism. For the Biblical prophet retains consciousness while prophesying, whilst the heathen mantic loses consciousness in his ecstasy, when interpreting the will of the gods as he sees it.

The form of prophecy is threefold, the prophetic word, vision and dream, and the symbolic act, in which frequently the prophet presents in his own person what God has commanded him, in order that his hearers may observe in him the truth conveyed.

Since the days of Samuel prophetism becomes a distinct office and the prophets a separate class. They unite into associations and prophetic schools,

and become the centers of the spiritual life of the nation. Their mode of living corresponds to the solemnity of their office.

The office was never hereditary like that of the priesthood, but a special call from God created a bearer of the sacred office of prophecy.

The prophet was to announce the Divine counsel and the kings were to be the executors of the Divine will. Since, however, many kings were wicked and followed their own evil inclinations, many of the prophets became martyrs of their cause, and objects of contempt and severest persecution.

The older prophets occupied themselves exclusively with the affairs of Israel, whilst the later prophets have messages both for Israel and the world at large. They were, however, not merely foretellers of events to come, but also messengers of God's purpose, they were statesmen, reformers, theologians, preachers, and authors.

The period of Isaiah is the classical one; at this time prophecy was at its height. The period before Isaiah brought forth only occasional writing, the language is strong, the sense often mysterious (Hosea).

The period of Isaiah presents a perspective view not only of Israel but of the whole world. The happenings crowd together, though there may be centuries between them. The form of speech is beautiful and lofty, and the thoughts are clear, often expressed in magnificent pictures.

The period that follows Isaiah expresses its message in a simple form and many symbols. The time

of fulfillment is at hand and the prophetic thoughts are garbed in visions.

The Hebrew order of the later prophets is different from the arrangement in the English Bible. Chronologically they appear thus: Obadiah, Joel, Jonah, Amos, Hosea, Isaiah, Micah, Nahum, Habakkuk, Zephaniah, Jeremiah, Ezekiel, Haggai, Zechariah, Malachi. The book of Daniel is not counted among the prophetic books in the Hebrew Canon, but occupies a position before Chronicles.

With Malachi Old Testament prophetism passed away. The nation recognized that its spirit had disappeared. In its stead, diligent study of the law and the writings of the prophets became the chief sources of instruction and consolation. But with it there was a deep longing for the coming of the Messiah, who should bring spiritual and national deliverance.

Isaiah, Jeremiah, Ezekiel, Daniel are called the major prophets on account of their pre-eminence and power, and the other twelve the minor prophets.

XXIII

ISAIAH

Title

The name of this great prophet was originally Yesha-yahu, Jehovah is Salvation. We have no means of knowing whether Isaiah collected his prophecies himself into one volume or whether the collection is the work of others. The existing title, however, cannot be questioned as designed for the entire work.

In regard to his family he tells us repeatedly that he is the Son of Amos. He began his work when conditions did not differ much in Judah from those in Israel, times of material prosperity accompanied by social, moral and religious evils. Isaiah dates his call "in the year that king Uzziah died," which was about 740 B. C., and he was still active at the time when Sennacherib invaded Palestine 701 B. C. The prophet came forward prominently during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, possibly he was also for some years a contemporary of Manasseh, Hezekiah's son. According to tradition, which seems to be confirmed by Hebr. 11,37, Isaiah suffered the martyr's death, being sawn asunder during the reign of Manasseh. The book is not chronologically arranged, due to the influence of the outstanding historic events.

Authorship

The author's temper is one of great boldness and earnestness. But amid the desolation of Israel and the judgment foretold on Judah his bright visions of future glory must have steadied and cheered

many a failing heart. The Messiah is sure to come, humiliated and suffering at first, but in the final outcome is filled with glory; the Jews are finally converted and their enemies destroyed.

The largely different vocabulary and the altogether different tone as contrasted with the mighty stern rebukes (1-39), presupposing different times and surroundings, has led many scholars to the assumption that 40-66 are written by another great unknown prophet of the exile, who is called Deutero-Isaiah, a second Isaiah. But there are difficulties in the way of this theory. If the author of the second part were a Deutero-Isaiah, he would have lived in Babylon. How could he there have given such local coloring, such allusions to the sceneries and objects, such expression of ease and familiarity with the peaceful scenes of Palestine, the glory of Lebanon, the flocks of Sharon, the sea and the islands and the ships of Tarshish, how could he observe the day of atonement, or the captive Jews, how could they oppress their fellowmen?

And the greatest difficulty of all, was it possible that the name of such a great prophet should have remained unknown?

Until more convincing evidence against the authorship of Isaiah of the whole is forthcoming, sound scholarship must at least be cautious in the assertion of a Deutero-Isaiah. Josephus, a man of considerable research, unhesitatingly ascribes to Isaiah the whole composition and there was no Jewish tradition which claimed that this book had come forth from the hands of various authors. But granted that there was a Deutero who had written

this part assigned to him the high value of the book as a source of God's revelation and its canonical worth are not in the least affected thereby.

Contents

The prophet expresses his mission in a lofty, majestic calmness, a grandeur and dignity transcending all other prophets. In him we see prophetic authorship reaching its culminating point. Wonderful treasures of poetic expression blossom forth into magnificent pictures. Even the most common occurrences are beautified by his magic touch. The style is plain, the thought noble, the language fascinating, flowing by like a rugged mountain stream in the first part and in the second part like the pleasing silvery river winding through fruitful plains and beautiful scenery. The first part consists of a variety of writings reproving the idolatry and sins of the nation, announcing also the destruction of the neighboring states, Assyria, Babylon, Moab, Egypt, Philistia, Syria, Edom, and Tyre. Sennacherib's invasion and the destruction of his army and the illness and recovery of Hezekiah are described and many allusions to the Messiah are made.

The second part deals chiefly with distant events. Cyrus becomes the deliverer of the Jews who return to Palestine. The person of the Messiah is described more fully, the downfall of idolatry and the call to the Gentile world are foreseen. But again, the Jews are wicked, they reject the Messiah and are therefore rejected by God. However, the future brings their ultimate conversion and the triumph of the church.

Division. I 1-39. Chapt. 1. A General Introduction.

2-5. Denunciations of the various sins of God's people.

6. Isaiah's call and vision.

7-10. Series of prophecies, largely Messianic.

11-23. Denunciations of different nations.

24-35. Judgment of the world and the kingdom of Messiah is promised.

36-39. Historical pictures.

II. 40-66.

40-48. Redemption of Israel is certain.

49-62. The servant of the Lord brings perfection of salvation.

63-66. Appendix.

Chapt. 1. Judah has forsaken the Lord. With a plaintive voice the prophet tries to call the nation to repentance. "An ox knoweth his owner, etc."

2-4. Zion becomes the centre of the world, and the Messianic kingdom is foreseen.

5. Israel is the vineyard of God.

6. The Lord, thrice holy, calls Isaiah and purifies his lips for service.

7-12. The prophet assures victory in the threatening Syro-Ephraimitic war. The sign of a virgin who shall bear a son is given. His name shall be Immanuel, Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Before the child has reached the years of discretion, both Syria and Ephraim will have been made harmless by Assyria. The same message of assurance is conveyed by another child with the symbolic name Maher-shalal-hash-baz, that is, Hasty-booty-speedy-spoil.

It is made plain that the Assyrian invasion will bring much suffering, but a hopeful outlook pre-

vails, for the rule of the Ideal King is near (13-23). The destruction of Babylon, Assyria, Moab, Ethiopia, Egypt, Edom, and Tyre is announced (24-27). The full judgment of the world powers, however, this is Judah's time of salvation. Chapter 26 is highly important, because it describes a personal resurrection.

28-33. Israel will finally come to life again. The trials and deliverance are symbolical of final help. Sennacherib's attack and God's deliverance are prophetic of the Babylonian captivity which is soon to come.

34-39. Jerusalem is besieged, Hezekiah is smitten with sickness, but healed by prayer. Sennacherib is slain at Nineveh by his own sons. Hezekiah's sin in showing the messengers of Babylon the treasures, indicates that the punishment will come from Babylon, which country shall accomplish what Assyria could not.

40. The nation is comforted. "Comfort ye, comfort ye my people," etc.

41. God expostulates his mercies.

42. The servant of Jehovah is described.

43. The destruction of Babylon is promised and the people will be delivered.

44. The Lord further promises his blessings for Zion.

45. Cyrus (Kores), is called by God for the deliverance of Israel.

46-48. Powerful Babel will be humiliated, stubborn Israel must finally be obedient, and with joyous hearts return from Babel.

49-62. The servant of the Lord appears and he

shall bring the tribes of Israel back to God. Not only the tribes of Israel, but also the Gentile world shall be called. He must pass through deep humiliation, however. Finally he is exalted, and announces the acceptable year of the Lord. The glory of Zion will be great and the people shall rejoice in their Lord.

63-66. The victory over the enemies is sure. God's power is revealed to the church. The Lord appears and saves his people who will serve him in humble sincerity. The Gentiles also will have a glorious church. Isaiah has a wonderful grasp of truth. God is exalted as the incomparable Maker of heaven and earth. His plan in the world carries out and he foresees the future. Man, sinful, neglects him, but through his servant, the Redeemer, who is of great love and tenderness, man is brought back into the original relationship of communion with God. This prophet has rightly been called the bringer of glad tidings, that is the Gospel in the Old Testament.

The most important references in the New Testament are:

Chapt 1,9. Rom. 9,29. Except the Lord of Sabaoth had left us a seed, etc.

6,3. Rev. 4,8. Holy, Holy, Holy, etc.

7,14. Matthew 1,23. Behold a virgin shall conceive, etc.

8,14. Luke 2,34; Rom. 9,32; 1 Peter 2,8. The stone of offence, etc.

8,18. Hebr. 2,13. Behold here I am and the children, etc.

9,1. Matth. 4,16. The people that sat in darkness have seen, etc.

9,6. Luke 1 and 2. For unto us a child is born, unto us a son is given, etc.

10,22. Rom. 9,27. Though thy number be as the sand, etc.

11,1-10. Rom. 15,12. The rod of Jesse, etc.

21,9. Rev. 14,8. She is fallen, she is fallen, Babylon, etc.

22,13. 1 Cor. 15,32. Let us eat and drink, etc.

22,22. Rev. 3,7. The keys of David, etc.

28,11. 1 Cor. 14,21. And yet for all that will hear and hear me not, etc.

29,13. Matth. 15,8. This people draws to me with their mouth, etc.

35,5. Matth. 11,5. Then the eyes of the blind shall be opened, etc.

40,3. Matth. 3,3; John 1,23. A voice of one crying in the wilderness, etc.

40,6. 1 Peter 1,24. All flesh is as grass, etc.

40,8. 1 Peter 1,25. The word of the Lord endureth forever, etc.

40,11. John 10,11. The good shepherd.

40,13. Rom. 11,34. Who has been his counsellor?

41,4. Rev. 1,17. The first and the last, etc.

42,1. Matth. 12,17. Behold my servant, etc.

44,3-5. John 7,38. Streams of living waters.

45,23. Rom. 14,11; Phil. 2,10. Every knee shall bow, etc.

49,6. Acts 13,47. The light of the Gentiles.

49,8. 2 Cor. 6,2. The acceptable time, etc.

49,10. Rev. 7,16. They shall neither hunger nor thirst, etc.

52,5. Rom. 2,24. On your account the name of God is blasphemed, etc.

52,7. Rom. 10,15. How beautiful on the mountains are the feet, etc.

52,15. Rom. 15,21. To whom is nothing announced, etc.

53,1. John 12,38; Rom. 10,16. But who believes our report, etc.

53,4. Matth. 8,17. He carried our sorrows, etc.

53,5. 1 Peter 2,24. By his stripes are we healed.

53,7. Acts 8,32. As a lamb led to the slaughter, etc.

53,8. 1 Cor. 15,3. Death and burial of Christ.

53,9. 1 Peter 2,22. Who had no sin, etc.

53,12. Luke 22,37. He is counted among the transgressors, etc.

54,1. Gal. 4,27. Rejoice, O ye barren, etc.

54,13. John 6,45. They shall all be taught by God.

55,3. Acts 13,34. The covenant of David.

56,7. Matth. 21,32. My house shall be called a house of prayer.

59,20. Rom. 11,26. The Redeemer comes out of Zion.

60,19. Rev. 21,23. The city which needs no sun nor moon.

61,1. Luke 4,18. Christ's text for his sermon at Nazareth.

64,4. 1 Cor. 2,9. What no eye has seen, etc.

65,17. 2 Peter 3,13. A new heaven and a new earth.

66,1. Acts 7,49. The heaven is my throne and the earth my, etc.

XXIV

JEREMIAH

Title

“The words of Jeremiah (the Lord casts away), the son of Hilkiah, of the priests that were in Anathoth.” It is with these words that the prophet introduces himself. Jeremiah began his work in the thirteenth year of Josiah. Youthful, devoted, gracious, but timid, he proved a delightful friend and helper to the king, whose most trusted counsellor he was till the king fell in the battle with Pharaoh-Necho at Megiddo. But the greatest danger according to Jeremiah lurked in the north. Nebuchadnezzar triumphed over Egypt in the battle of Carchemish and from that moment the prophet seemed to realize that Babylon will become the place of the seventy years’ captivity destined for Judah. Jehoa-haz was soon taken captive to Egypt and Jehoiakim became king. In the face of personal dangers the prophet continued his mission as the watchman of the nation. Persecuted by the king, disliked by the wicked of the people, the natives of his own city conspiring to kill him, almost single handed for a long time the gentle Jeremiah, but who was strong in the Lord, stood for the principles of righteousness against the fury of the kings, princes and priests of Jerusalem. Jehoiakim’s place was taken by Jehoiachin, his place in turn by Zedekiah. But then came the great Babylonian and took the city and in accordance with the word of Jeremiah utterly destroyed it. Among those who were permitted to remain in Judah was Jeremiah. Gedaliah

was appointed governor of a remnant of the poor who were left in the land. But he was murdered and the remainder fearing the vengeance of the Babylonian king fled into Egypt, Jeremiah accompanying them where, according to tradition, he died the martyr's death.

Authorship

The book was probably edited and brought into the present form by Jeremiah, although it contains passages which are reputed not to have been written by him. (Chapt. 10,3; 50,51; the whole of 52).

Contents

The various prophecies are not arranged in chronological order; some, however, think in order of the plaintiveness of their tone. No prophet reveals to us the innermost parts of his soul as much as Jeremiah. Belonging to the priestly as well as the prophetic order he was compelled to carry on a battle against both. He is entitled to be among the greater prophets for both his personal character's sake and for the advance he gave to the religious life of his nation. Laying aside all unnecessary ornament of speech in the simplest form he expresses the painful imagery which interprets his thoughts. In a long unwearied life for forty years, with patience and tenderness, by precept and example, sometimes in words of indignation he did the bidding of his master. The most bitter opposition from powerful and influential sources was unable to silence the voice of the Lord's messenger in Israel.

Division

1. The call.

2-35. Denunciations against Judah.

36-45. History regarding the destruction of Jerusalem.

46-51. Prophecies against the enemies of the Jews.

52. Historical Appendix.

Chapt. 1. The prophet is called.

2-6. The sins of the people and the approaching punishment is described. The northern kingdom has forsaken the Lord and the southern sister has done likewise. The great danger threatens from the north. In these troublesome times false prophets arise "who cry peace, peace, when there is no peace."

7-10. The temple service has become an abomination. The temple shall be destroyed; only through repentance can the impending disaster be avoided. God will requite Israel according to the deeds done.

11-13. The prophet disregards the boast of formal religion.

14-17. God is Israel's enemy and accepts no intercession. The doom cannot now be averted. But despite all this the Lord is still the hope of Israel.

18-20. Allegories of the potter and the clay.

21-23. The leaders of the nation are corrupt, but once the time will come when a seed from the house of David shall rule the nation wisely.

24. The vision of the two baskets with figs is described.

25. The seventy years' captivity in Babylon is announced.

26-29. Jeremiah and the false prophets. On account of his addresses in the temple he is condemned to death. But the prophet defends himself by an-

nouncing that the Lord had commanded him to do as he did. A yoke is placed about his neck and he is forced to prophesy in the presence of foreign ambassadors.

30-33. Jeremiah writes all prophecies in a book.

34. The destruction of the capital is announced.

35-36. God blesses the Rechabites for their obedience. Jeremiah causes Baruch to write and read publicly his prophecies.

37-39. The city is besieged. At its fall the prophet receives his liberty.

40-44. Jeremiah after the conquest of Jerusalem.

45. Consolation is given Baruch.

46-51. The enemy nations shall receive their judgment.

52. The holy city is destroyed.

References in the New Testament:

Chapt. 6,16. Matth. 11,29. Ye shall find rest unto your souls.

7,11. Matth. 21,13. My house a house of prayer.

9,24. 1 Cor. 1,31. He that glorieth let him glory in the Lord.

31,15. Matth. 2,18. Rachel wept, etc.

31,31. Hebr. 10,16. The new covenant.

XXV. LAMENTATIONS

Title

The Hebrew name *Kinah*, Lamentations, is applied to the five elegies, placed in the Hebrew Canon in the *Chetubim* between *Ruth* and *Ecclesiastes*.

Authorship. Jeremiah is commonly considered the author of this little book, because unbroken tradition has always ascribed it to him.

Contents

The common theme of these elegies is the terrible fate which befell Jerusalem and its inhabitants. It has for ages been the custom to read the Lamentations in the synagogues on the ninth day of *Ab*, the anniversary of the burning of the temple. The first four chapters are constructed alphabetically, every verse or half verse or group of verses begins with one of the twenty-two letters of the alphabet.

Chapt. 1. Attention is directed to the sorrow-laden widowed city, *Zion*. With a pathetic tenderness the siege and its accompanying woes are described, in a plaintive manner.

2. The sanctuary is burned and the altars of the Lord are given up to the enemy, the holy tabernacle is taken by violence.

3. But though chastised, the faithful nourish hope in God's ultimate favor.

4. *Zion* bewailing her pitiful estate confesses her sins and is comforted, while *Edom* is threatened.

5. A prayer is uttered that the Lord might soon bring back the captives. The 137th Psalm is a fit parallel to Lamentations with practically the same content.

XXVI

EZEKIEL

Title

The only information available on the prophet Ezekiel is supplied from his own writing. Whether the name Ezekiel was conferred upon him by his parents or whether he later assumed this title on commencing his vocation cannot be determined. The form of the name is practically the same in the Hebrew, the Septuagint, and the Vulgata meaning in the original "whom God will strengthen."

Characteristics

As the son of Buzi he was of priestly descent, and probably for a time he himself filled the office of priest at the temple, for he exhibits a remarkable knowledge of all the details in the appointments of the sanctuary. Having been an eye witness of the destruction of the Holy City he was led into captivity with Jehoiachin about 597, where he dwelt in a house at Tell-Ahib¹ close to the river Chebar, his abode becoming a religious centre for the exiles. Although in a foreign land, they were allowed considerable freedom and constituted a community, in which their own government by elders continued to exist. Some there were indeed who recognized in their banishment from their native country, the judgment of heaven upon an apostate people who mourned over the declension of their state and who, as

¹Tell-Ahib is located by tradition south of Babylon at a place called Kesi, where at the present day the prophet's grave is pointed out, the tombs of Jonah and Nahum are also said to be in the vicinity of Nineveh.

by the rivers of Babylon, they sat down and wept, remembering Zion, longed for the restoration of their sacred precincts. But others there were who had carried with them their old habits of idol worship and showed as little disposition to abate their devotion to heathenism as their fathers had done. Ezekiel's mission at first was to proclaim the nearness of the destruction of Jerusalem and to expose the apostasy and corruption of the nation. But later when judgment had come he gave himself, as a true shepherd, to the task of encouraging and helping his people, promising complete restoration.

The plan of restoration finds expression in many graphic visions, including a most elaborate description of the new sanctuary. Of broad culture he was able to assimilate the good elements of his foreign environment, using them in the service for his Lord. His Messianic expectations take the form of the restoration of Israel under a theocratic government, the centre of which is not the royal palace, but the temple. His discourses do not breathe the deep sorrow of a Jeremiah, but are rather of stern form, appropriate for the rebellious house which expression he employs about seventeen times. Son of man, idols, mountains of Israel, the hand of the Lord was upon me, I, the Lord have spoken, and others are frequent expressions used. The sublimity of Jehovah, the majesty of the God, is the thought that runs like a red thread through all his discourses. The language is that of the later period, and in it the seer conveys a wealth of visions, many symbolical figures, and constant progressive action. He lives and breathes almost literally in the Law of

Moses. The desecration of the temple is to him the greatest crime. His Cherubim, the streams of life, the city of God find an echo in the Revelation of St. John.

Authorship

The genuineness of Ezekiel has never been seriously challenged, and it is evident that the book is the compilation of the great prophet himself.

Contents

The prophet announces the coming judgment over the rebellious house of Israel and feels his responsibility to act as a watchman, warning the people to repent. But finally, when the consequences of their acts become evident, Israel, like the dried up bones, is to be restored to life and Edom particularly will suffer for its wickedness.

The destruction of Egypt is also foreseen, on account of its treacherous conduct toward Israel. Tyre is likewise doomed to its fate. But his sun goes down pouring both on Jew and Gentile the golden lustre of Messiah's reign.

Division

1-24. The complete overthrow of Judah.

25-32. The overthrow of the nations which rejoiced in her fall.

33-39. Warnings and promises to the Jews.

40-48. The ideal temple.

Chapt. 1-3. Ezekiel called to the prophetic office, has a vision of four cherubim, receives the commission from God, who encourages him.

4-7. By symbolic action he shows the siege of Jerusalem, its destruction and the miserable captivity of the inhabitants.

8-12. Jerusalem's corruption is shown by the chambers of imagery; coals of fire are scattered over the city. But a new heart is given, a heart of flesh. Zedekiah's captivity is shown.

13-14. False prophets and prophetesses are denounced, the judgment of Jehovah is inevitable.

15-17. The city, through its abominations, is ripe for destruction. The allegory of the two eagles and the vine indicate the house of Judah.

18. God reproves the unjust in the parable of the sour grapes.

19-22. A lamentation and rebuke. Israel's rebellion is told. The sword is against Jerusalem. Babylon and Ammon too shall be punished. The sins of the city are enumerated.

23. Israel and Judah are represented by two harlots.

24. The symbol of the boiling pot represents the capital's destruction; the prophet is not allowed to mourn for his dead wife.

25-32. The prophecies against foreign nations are uttered. These nations are: the Ammonites, Moabites, Edomites, Philistines, Tyre, Sidon, Egypt.

33-39. Ezekiel's commission is renewed. The shepherds of Israel are reprov'd. Another prophecy against Edom is given. The mountains of Israel are comforted. The vision of the dry bones represents a revived Israel. Prophecies against God and Magog are uttered.

40-48. Visions of future restoration are recorded, visions of the temple, the priests, the worship, and the land. New life streams forth from the temple.

XXVII

DANIEL

Title

The book relates the experiences and visions of Daniel, a Jewish exile, at the court of Babylon. Daniel is mentioned by his contemporary, Ezekiel, in company with Noah and Job, as one whose righteousness might be pleaded in behalf of the Jews and as one whose wisdom was notable. Ezekiel 14,14-20 and 28,3. Of princely lineage he was carried into captivity during the first attack of Nebuchadnezzar, whose dreams he subsequently interpreted, rising to high office in the state, which he filled with much wisdom and success.

Authorship

The consensus of opinion among critics seems to be that Daniel as it lies before us is a production of the Maccabean age, such arguments being based on linguistic and historical difficulties. But the monumental evidence tends to cause those difficulties to disappear. As to the linguistic difficulties it may be noted that Greek words found their way into the Hebrew language long before the Alexandrian age, yes even before the fall of Jerusalem.¹ And there is nothing strange about the intermingling of Persian words into a writing produced in Persian surroundings. Belshazzar's historicity² on

¹Orr, Problem of the O. T. p. 429.

²The historical outlook of this period is as follows Assyria was driven to destruction 606 B. C. Isaiah, Zephaniah and Nahum give a vivid description of her downfall from the viewpoint of Israel. A new Babylonian state arose upon the ruins of Assyria. Nabopolassar, an appointee of

the strength of Greek historians has been questioned. Through the decipherment of the Cuneiform inscription both Babylonian and Persian, it has been proved that the Greek writers committed grave errors as to the history of Cyrus.¹ This would in-

the Assyrian king to the vice-regal governorship of Babylon in league with Cyaxares of Media destroyed Nineveh. Nebuchadnezzar, Nabopolassar's son, defeated Egypt at Carchemish and incidentally Judah also received his attentions. Nebuchadnezzar having made a commercial treaty with the kings of Media and Lydia made Babylon the commercial and religious centre of the world during a reign of 43 years. The heritage of the empire fell upon his son Evil-Merodach (man of Merodach) who was slain by his brother-in-law after two years. Nergalsharezer, the slayer, ruled four years successfully when he died 555 B. C., leaving the throne to his young son, Labash-Merodach. Nabunaid in his stele tells us that "his young son incapable of ruling against the will of the gods sat on the royal throne" and within nine months the child-king was murdered.

Nabunaid then claims that the god Merodach entrusted the kingdom to him. A large amount of literature left by this king, tells of his building activities and commercial relations. (Annals of Nabunaid, and Clay tablets of Nabunaid). In Media, Astyages had succeeded Cyaxares, who in turn had been conquered by Cyrus the Great, the Achaemenidan, king of Anshan in Persia. A war broke out between Cyrus who had now become king of Persia and Media and Babylonia. Babylon was entered by the Medo-Persians and Cyrus thus became also king of Babylonia. The account of the feast found in Daniel 5 belongs in the last days of the empire. Belshazzar is called king in the Biblical record while the inscriptions do not expressly use this term, but indicate that he was in command of a Babylonian army, reference being made to him as the king's son at several places. Cyrus is followed by Cambyses, 529 B. C., and Cambyses in turn by Darius I, 521 B. C. The successors of Darius are, Xerxes I, 486 B. C., Artaxerxes I, 564 B. C., Xerxes II, 424 B. C., Darius II, 424 B. C., Artaxerxes II, 405 B. C., Artaxerxes III, (Ochus) 359 B. C., Arses, 338 B. C., Darius III, 336 B. C. Confer, Ahl, Outline of Persian History Based on the Cuneiform Inscriptions.

¹The mythical narration of Herodotus, according to which Cyrus was the grandson of Astyages, a Mede, are

dicates that they are not always reliable, and their silence in regard to Belshazzar cannot under such circumstances be proof for his non-existence. The Cuneiform inscriptions further have revealed that the last king of Babylon, Nabonidus, had a son who bore the name Belu-Sharra-Ushur¹ (Belshazzar), and this, the king's son, was in command of a Babylonian army.² The belief is growing that the Gobryas of the inscriptions who was made governor at Babylon is Darius the Mede, who received the kingdom according to Daniel.³ The Persian In-

refuted by the Cyrus Cylinder which states, "I am Cyrus, king of the world, the great king, the king of Tin-tir, the king of the land of Shinar and Accad, the king of the four quarters, the son of Cambyses, the great king, the king of the city of Anshan; the grandson of Cyrus, the great king, the king of the city of Anshan; the grandson of Teispes, the great king, the king of Anshan." Ball, *Light from the East*, p. 225. Confer also, Ahl, *Outline of Pers. Hist. based on Cuneiform Inscript.* pp. 18 fg.; also Tolman and Stevenson, *Herodotus and the Empires of the East*, pp. 69 fg.

¹"As regards Belu-Sharra-Ushur, the eldest son, the issue of my bowels, implant in him the fear of thy great Godhead." Clay Cylinder of Nabunaid found at Mugayyar. Ball, *Light from the East*, pp. 207, 208.

²*Annals of Nabunaid* Col. I Obv., Ball, *Light from the East*, p. 219.

³"On the 16th, Gobryas, the governor of the land of Gutium, and the soldiers of Cyrus entered Babylon, without battle. Later Nabunaid was captured because he tarried in Babylon. To the end of the month the shield bearers of Gutium guarded the gates of Esagila In Machesvan by night, on the 11th, Gobryas in . . . and the son of the king (Belu-Sharra-Ushur, son of Nabunaid). *Light on the Old Testament from Babel*, A. T. Clay, pp. 374 and 375. On this Cylinder the taking of Babylon without battle, the slaying of Belshazzar, and the succession to rulership of Darius at Babylon, if it should be true as some assume that Gobryas was Darius, even though he was only governor at this time, agree perfectly with the records of Daniel. Daniel and the queen address Bel-

scriptions have corrected many historical errors, and the traditional view of the authenticity and historical value has been greatly strengthened. Then there is also in addition to these indisputable facts, the possibility of double names, which was quite customary in those days. The reference in Daniel to the times of Antiochus could hardly be considered a serious stumbling block when the prophetic character of the book is taken into account. Isaiah, or any other prophet making predictions, would fall into the same category.

It is true that the Jews usually did not place Daniel among their prophets, but among the Chetubim, although in the Alexandrian Canon it was placed among the prophetical books. The rabbis of the fifth century A. D., probably assigned Daniel to the Chetubim because he was not a professional prophet. It will be seen then from these facts that a sweeping rejection and denial of the authenticity of this book can not stand the investigations of sound scholarship in the light of recent research and indications are that there will be further light in the future from the ancient records.

Contents

Nebuchadnezzar, the young Babylonian conqueror, selected from among the hostages of noble and royal blood, a number of youths to be educated to become fit attendants at his court. The king has a

shazzar with the expression, "Nebuchadnezzar thy father," which in all probability means nothing else than that Belshazzar was a successor of the great Babylonian king.

¹Confer: Prasek, Geschichte der Meder und Perser; Ahl, Outline of Pers. History Based on the Cuneiform Inscriptions.

dream. No one but Daniel is able to interpret it, and he is advanced on this account. Three of his friends stand the severe test of loyalty to God. Years later under Belshazzar he reads the writing on the wall, and again later escapes the danger of the lion's den under Darius. The second part of the book consists of visions revealed to Daniel.

Division

1-6. History.

7-12. Visions.

Chapt. 1. Daniel is carried into captivity and together with his friends by self-denial advances in wisdom and power.

2. The king dreams of a mighty statue, which is destroyed by a stone. Daniel interprets it to mean that Babylonia, Media, Persia and Macedonia shall be destroyed, but the kingdom of the Lord shall take their places.

3. Daniel's friends are cast into the fiery furnace, but are delivered by God.

4. Nebuchadnezzar has another dream, and Daniel again interprets it.

5. Belshazzar's impious feast and its consequence is described.

6. Daniel in the lions' den is delivered by God.

7. The four world powers are seen in symbols of the lion (Babylonia); bear (Media); panther (Persia); the beasts with ten horns (Graeco-Macedonia). One like the son of man comes with victory.

8. Vision of the mighty ram and goat, (Medo-Persian and Alexander's kingdom).

9. Daniel prays for the restoration of Jerusalem.

10. God's glory appears at the river Hiddekel.

11. The overthrow of Persia and the time of Antiochus Epiphanes is foreseen.

12. Michael shall deliver Israel from their troubles.

References in the New Testament

Matthew 23-24.

Mark 13.

Luke 21.

1 Thess. 4,5

2 Thess. 2

XXVIII

HOSEA

Title

“The word of the Lord that came unto Hosea, the son of Beerì.” It is with these words that the prophet introduces himself and his book to the reader, the name Hosea meaning “help.”

Authorship

The authorship of Hosea has not often been called in question. According to his own testimony he lived in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in the days of Jereboam, the son of Joash, king of Israel. The author for a few years was the contemporary of Isaiah. His labors and interest were confined in the main to the northern kingdom, Israel.

Contents

The pictures drawn in this book of the social and political conditions of that country were appalling. His denunciations were terrific and the central idea of his prophecies is, God is the only rescue of the sin-laden nation. The illustrations employed by the prophet have their origin in the various manifestations of nature and the modes of life. The neglect and self-seeking of the priests, the debaucheries at the feasts, and the general demoralized conditions prevailing in his days are denounced most sternly. Yet, despite all his obscurity, amid all his denunciations, the tender love for Israel beams forth at every possible opportunity. Jehovah then becomes as a loving husband, a forgiving father. The stirring

times in which he lived are reflected in his style and the contents of his prophecy.

Division

1-3. Symbolic Acts.

4-14. Prophetic Discourses.

Chapt. 1. God will judge Israel on account of her spiritual whoredom.

2. The idolatry of the people is further described and promises of reconciliation with God are given. God the husband of Israel.

3. The adulteress is put aside. A new union will be formed.

4. The morals are corrupt.

5-13. Judgment becomes necessary, kings, priests and people all worship idols hoping for the favor of Assyria. The Creator of heaven and earth is forgotten. Yet the time of visitations is near. God, as in days gone by, will continue to be gracious to his people. Again the sins are reprov'd. God is filled with anger and destruction is threatened, accompanied by captivity and distress. Yet the Lord gives his promise: "I will ransom thee from the power of the grave, I will redeem them from death: O death, I will be thy plagues, O grave I will be thy destruction."

14. Redemption is at hand. Their backsliding shall be healed. "The Lord will be as dew unto Israel and he shall grow as the lily."

References in the New Testament

Chapt. 1,10 ; 2,23—Rom. 9,25.

6,6—Matth, 9,13 ; 12,7.

10,8—Luke 23,30 ; Rev. 6,16.

11,1—Matth. 2,15.

XXIX

JOEL

Title

“Joel, the son of Pethuel,” this is all that is known for certain concerning this prophet. The name means “Jehovah is God.”

Authorship

There is not the least doubt of the author being the prophet Joel, nor as to the fact that his book always has held its place in the Canon. The date of the book, however, is difficult, and we are dependent in this matter entirely on internal evidence. The prophet seems to refer to the deliverance of Judah under Jehoshaphat (875), and it is not impossible that the conditions which he described fit in the period following the division of the kingdom. Others again have placed Joel in the time of Joash (836). It is certain that he belongs to the earliest of the later prophets.

The description in this book is vivid, the style elevated and sublime, the passages vigorous in color and picturesque in description. He is said to combine the beauty and loftiness of Isaiah with the tenderness of Jeremiah.

Contents

The main subject is the coming of “the dreadful day of the Lord.” The sinfulness of the people of Judah has reached a point where the Lord will send punishment. The aim is to warn the nation, in order that the impending calamity be averted.

Division

Chapter 1. The prophet exhorts to see in the plague of locust the hand and judgment of God.

2. Since his judgment is so terrible, Judah will repent.

2-3. Signs and wonders shall appear in heaven and earth, but the church shall be blessed with the Spirit of God.

References in the New Testament

Chapt. 2,28—Acts 2,17-21.

2,32—Rom. 10,13.

XXX

AMOS

Title

The title of this book is given as that of Amos, which name signifies "burden," in allusion to the grievous message which he has to deliver. A simple herdsman without training in the schools of the prophets, one whose side occupation was the cultivation of sycamore trees, God called him at Tekoa to deliver his message to the northern kingdom.

Authorship

According to his own testimony Amos spoke his prophecies "in the days of Uzziah, king of Judah, and in the days of Jeroboam, son of Joash, king of Israel, two years before the earthquake," probably about 780. We have no knowledge to what earthquake the writer refers. The style is not sublime or pitched in highest strain of poetry, but is notable for its clearness and energy, and shows a fine literary skill. The imagery is based on the scenes among which he dwelt. The changes in nature, the dangers of the wild beasts, the flood, tempest, lightning which he observed in his watches and wanderings, left their lasting impression on his memory. What a force expressed in sentences like these: "Because I will do this unto thee, prepare to meet thy God, O Israel."

Contents

At the time of Amos, both Israel and Judah stood high in prosperity and wealth, and with these, pride, luxury, selfishness and oppression were rampant. There is a striking similarity between this book and

the Epistle of St. James, as far as the cause of the poor is concerned. The mission of the seer is to rebuke the wrongs and announce to the careless sinners the approach of Divine judgment. Though especially sent to Israel, his cry extended to Judah and the surrounding nations.

Division

1-2. The Approaching Judgment.

3-6. Call to Repentance.

7-9. Five Visions.

Chapt. 1-2. Judgment is threatened against Syria, Philistia, Tyre, Edom, Moab, Judah and Israel. The sins of the Israel will bear evil fruit.

3-6. God's justice must be acknowledged. Formal religion is of no avail. Formal sacrifices are also vain. God demands the sacrifices of the heart. Complaint over the unjust judges and idolatry of the people becomes very loud. "The dreadful day of the Lord" is sure to come. On account of these evils, exile is close at hand.

7-9. The Lord's long suffering toward a stiff-necked nation is a thing of the past. The visions indicate the trials to come in the form of locusts, fire. A basket with fruit, the plumbline, each have a special meaning. After the third vision the prophet is threatened by Amaziah.

The book concludes with words in regard to the rebuilding of the broken tabernacle of David and the coming of God's kingdom.

References in the New Testament

Chapter 5,25—Acts 7,42.

9,11—Acts 15,16.

XXXI

OBADIAH

Title

The vision of Obadiah. This is the title of the book, declaring from whom and through whom the revelation comes, the name meaning “Worshipper.”

Authorship

Not much is known of the prophet to whom this book is generally ascribed. Not even the father's name is given, which is usually done. Several persons occur in the Old Testament with the same name (1 Kings 18,3; 1 Chron. 3,21; 7,3; 8,38; 9,16; 12,9; 27,19; Ezra 8,9; Neh. 10,5; 2 Chron. 17,7; 34,12), but none of these has any pretension to be considered our prophet. From comparison of verses 1-9 with Jer. 49 fg., it would seem evident that Jeremiah quotes from Obadiah. Joel 2,32; 3,3; 3,10 also reveal close relationship with passages in Obadiah. From these and other evidences it appears that Obadiah is one of the earliest, if not the earliest prophet of this later group. From his language it may be gathered that Jerusalem was captured and plundered. We have records of at least three occasions of such happening. One under Shishak, in the reign of Rehoboam (1 Kings 14,25). But this took place when the Edomites were subject to Judah and they could not have acted in the manner described. The second belongs to the reign of Jehoram (2 Chron. 21,16 fg. Arabians, including Edomites). The third occasion is described in 2 Kings 14,8 fg. But this last one can not be the disaster referred to. It is likely, therefore, that he lived during the time

of Jehoram and possibly partly during the time of Joash.

Contents

One thought is predominating in this book, namely the thought of Edom's cruelty and punishment.

Division

Verses 1-10. Edom, now proud, arrogant and haughty shall fall. Its delight in the discomfiture of Judah shall change to sorrow over its own degradation.

11-21. The day of judgment shall come over several nations and Israel shall possess the lands of her former enemies and shall rejoice in the establishment of the kingdom of Jehovah.

XXXII

JONAH

Title

“Now the word of the Lord came unto Jonah, (meaning dove), the son of Amattai.” Thus is set forth the title of this book.

Authorship

There is no valid reason to doubt that the hero of this story gives a description of incidents happening in his life. Whether the book was written in the present form by the prophet himself or whether the account, based on the original Jonah narration, was compiled by a later author, is difficult to determine. It is commonly assumed that Jonah lived during the reign of Jeroboam II, king of Israel. Both as to form and contents the book resembles the biographical narratives of Elijah and Elisha, though it is pervaded by a more didactic aim.

Contents

The work is not a prophecy but an account of the hero's mission to the great city of Nineveh. Personal feelings and narrow nationalism play a great part and God rebukes the prophet for his view. When the prophet endeavors to flee, on being thrown overboard, he is swallowed by a huge fish, but saved. Now he executes the Lord's command to preach repentance to the Ninevites. Again he shows his displeasure at God's longsuffering and again God rebukes him in the lesson of the gourd. As to the story in regard to the prophet being swallowed by a great fish, it is often assumed that this fish was a whale, and critics have said that a whale could not swallow

a man. There is nothing in the word to identify the fish and to call it a whale is a mistranslation. The white shark in the Mediterranean is known to have swallowed a whole man, even a horse, and this may have been the great fish. Of course the preservation of Jonah's life in the belly of the fish was supernatural and belongs to the miracles.

If the possibility of this miracle is often disputed on the ground that it is so extraordinary, then all miracles must be disputed on the same ground. Josephus, the Jews in general, Christ and the apostles regarded this account as historical.

Division

Chapt. 1. God calls the prophet to a mission which proves distasteful to him and Jonah attempts to flee. But on account of a furious storm is thrown overboard by the superstitious sailors, and a great fish swallows the prophet.

2. When in distress in the belly of the fish, he repents and prays to the Lord, who causes his deliverance by bidding the fish to vomit him up, and thus Jonah safely lands ashore.

3. The prophet now obeys the command of the Lord and preaches to the people of Nineveh who, upon hearing him, repent, and God thereupon does not execute the threat of destruction.

4. The prophet repines on account of God's mercy, but God teaches him through the gourd that he loves all creatures.

References in the New Testament

Chapt. 1—Matthew 12,39 fg.

16,4.

Luke 11,29 fg.

XXXIII

MICAH

Title

The title in the original form was Michajahu, meaning “who is like Jehovah.” The name is not uncommon in the Old Testament, but none of the other persons so called are of much note in the sacred story save Micah, called the Morasthite, from a little village now known as Merash, in the southwest of Judah.

Authorship

The work under consideration is undoubtedly that of the prophet whose name the superscription indicates. Micah was a younger contemporary of Isaiah, as appears from internal evidence in the book, and from Jer. 26 fg. Both Isaiah and Micah worked together, strengthening the hand of Hezekiah and guiding the faithful in their difficulties rampant in those days. The style of the book is rough, as befits the peasant author, but pure and intelligible.

Contents

Assyria appears the most dangerous enemy, however, in the distance Babylon looms as the place of future captivity. The people gloried in the fact that they were the chosen nation, but did not believe nor obey Jehovah.

Division

1-5. Announcement of Judgment over Judah and Israel.

6-7. Punishment is the consequences of sin, repentance the only hope of sharing in the mercies of Jehovah.

Chapt. 1. The wrath of Jehovah over the idolatry of Judah is announced in the most vivid manner.

2. Flagrant oppression prevails.

3. The princes are cruel. The law will come from Zion.

4. Zion will be glorious.

5. The birth of the Messiah is prophesied to take place at Bethlehem Ephratah. His kingdom will be victorious.

6. God is displeased on account of the prevailing injustice and idolatry.

7. Zion places her confidence in God, not in man, and therefore will be triumphant.

References in the New Testament

Chapt. 5,2—Matth. 2,6.

John 7,42.

XXXIV

NAHUM

Title

The title of the book states that it is concerned with but one subject and that is "the burden of Nineveh." "The burden of Nineveh, the book of the vision of Nahum, the Elkoshite." The prophet's name means "comforter," and does not occur elsewhere in the Bible. Elkoshite signifies that the bearer was a native of Elkosh, probably the modern El-Kauzeh.

Authorship

The superscription of the book is not called in question. But the time of the author's existence and writing cannot be definitely fixed. Since the fall of Nineveh is contemplated as imminent, and the Assyrians are unable to prevent it, it may be safe to place him in the time of the decadence of the Assyrian power between 666-630 B. C.¹

Contents

Jehovah is sitting in judgment and particularly over the capital of Assyria. In vivid and forceful language Nahum depicts the assault upon Nineveh, the plight of its inhabitants. There is no comfort for

¹From the Assyrian inscription it has been ascertained that the destruction of No-Amon which is mentioned in 3,8, took place about 664 B. C. Those destructive critics who have claimed the passage 3,8 to be an interpolation not worthy of consideration have, as often, again been refuted by the ancient records which prove the veracity of the prophet and the rashness of the critics. Scrader, *Assyrian Inscriptions*, pp. 450 fg.

her, as there was no comfort for No-Amon. (Thebes, in Egypt). The proud empire of Nineveh must pass away.

Division

Chapt. 1. God in his majesty is a jealous God who will deal severely with his enemies.

2. Fearful and victorious will be the armies of Jehovah against the city of Nineveh. The end of the oppressors is at hand.

3. On account of its extreme wickedness, there shall be no refuge. The city after being destroyed shall never again be built.

XXXV

HABAKKUK

Title

“The burden which Habakkuk the prophet did see.” This is the title of the book. According to an intimation in the book besides holding the office of the prophet he was also a Levite. (3,19).

Authorship

The author calls himself Habakkuk, signifying “Embracing.” In the apocryphal book “Bel and the Dragon,” a prophet by this name carries food to Daniel in the lions’ den. There is hardly any connection between the writer of the canonical book and the prophet mentioned in the apocrypha. It is probable that Habakkuk prophesied during the days of Josiah and Jehoiakim when the invasion of the Babylonian was imminent.

Contents

Nahum had comforted Judah with the prophecy that Assyria would be overthrown. Habakkuk warns the nation against the attitude of believing itself safe and falsely secure. Another great empire will be commissioned to punish Judah for its backslidings although there had been a temporary reform under Josiah. Paul makes use of the thought expressed by Habakkuk, “The just shall live by faith,” on several occasions. The poetic conception and splendor of diction ranks with the finest which Hebrew poetry has produced.

Chapt. 1. In the form of a colloquy between the

prophet and God, judgment is promised the people on account of their iniquity. The Chaldeans shall execute the vengeance of Jehovah.

2. The Lord answers the prayer of the righteous. They who put their trust in him shall escape judgment. "The just shall live by faith." The Chaldeans shall in turn be punished for their cruelty and crimes.

3. The prophet in prayer trembles at the thought of God's majesty, but is confident in his faith.

References in the New Testament

Chapt. 1,5—Acts 13,41.

1,8—Matth. 24,28.

2,4—Rom. 1,17.

Gal. 3,11.

Hebr. 10,38.

XXXVI

ZEPHANIAH

Title

“The word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Josiah, the son of Ammon, king in Judah.” Outside of this information nothing else is known of this prophet. The name has been variously explained as: “the Lord hath hid, the Lord hath guarded.” Some have connected him with the king Hezekiah on account of the similarity of the name of his father and that king. But this is doubtful.

Authorship

The authorship of the book is ascribed to Zephaniah; and as to date the author indicates that he lived during the time of Josiah. The conditions which he describes find their parallel in the existing condition during that monarch’s reign.

Contents

This prophecy besides including Judah and Israel, holds in view the universal sway of the law. Furious denunciations of his own people mingle with the stern announcements of the doom of the idolatrous foreign nations. Though not directly mentioning the Messiah, promises relating to him are numerous.

Division

Chapt. 1. The day of Jehovah is drawing nigh over Judah. The idolators, the violent, the merchants, all the wicked shall feel his strong arm.

2. The nations surrounding Israel are admonished to repent; all enemies of Jehovah shall be exterminated.

3. But to Zion a day of restoration is promised. Therefore: "Sing, O daughter of Zion, shout O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem." God is condescending and will again dwell among Israel.

XXXVII

HAGGAI

Title

“The word of the Lord came through Haggai,” which signifies the “Festive” called thus, either because he was born on a great festival or because he sowed in tears that he might reap in joy, as St. Jerome explains. He is mentioned with Zechariah in Ezra (5,1; 6,14) as prophesying unto the Jews that were in Jerusalem urging them on to continue the work of rebuilding the temple, in the second year of Darius, 520 B. C. Although tradition has mistakenly assigned him to the reign of Darius Nothus.¹

Authorship

The work is that of the prophet whose name it bears, but the prophecies were uttered during the period covering about three to four months. Hitherto the prophets had dated their time of office from the reign of the legitimate Hebrew kings. A new state of affairs is manifested when they place at the head of their work the name of a foreign monarch.

Contents

Possibly about a century lay between Zephaniah and Haggai. Israel had been destroyed, Judah as a kingdom was no more. But after seventy years of captivity for Judah, God stirred up the heart of Cyrus to allow the return of the people and rebuild-

¹For corrected Persian Chronology see Ahl, *Outline of Persian History based on the Cuneiform Inscriptions*, pp. 108-110.

ing of their temple and city. Enemies from without hindered the progress. Under Cambyses and Pseudo-Smerdis a suspension of operations was brought about. But a happier day dawned with the ascension to the Persian throne of Darius I. The interdict which had stopped the work at Jerusalem was removed. Nothing was now wanting but the will to carry out the project. To inspire this will in the heart of the people was to the purpose of Haggai and he did not rest till the work was completed. Zerubbabel and Joshua found in him a strong ally in the cause before the eyes of all. The people are re-proved for their neglect of God's house while they themselves lived for their own selfish purposes and ends.

His great theme is the new temple and its glory which shall surpass the former. Though not devoid of force, the language of the prophet is simple and prosaic.

Division

Chapt. 1. The people are reprov'd for their neglect of God's house. This neglect was not due to lack of means, but rather to a startling indifference towards the general plan of restoration. The prophecy was uttered in the second year of Darius, the first day of the 6th month.

2-1-9. Words of encouragement are addressed to those, who having seen the temple of Solomon, might find this temple not equal in splendor. The latter temple shall exceed the former in glory. These words were spoken on the 21st day of the 7th month.

2,10-19. The people are again reprov'd for their

formality, and are called unclean as long as the temple is unbuilt. These words were spoken on the 24th day of the 9th month.

2,20-23. Zerubbabel, the civil head and representative of David's line is encouraged with the promise of the overthrow of thrones and kingdoms.

References in the New Testament

Chapt. 2,6 —Hebr. 12,26.

2,23—Matth. 1,12

Luke 3,27

XXXVIII

ZECHARIAH

Title

“In the eighth month in the second year of Darius came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo, the prophet.” It is with these words that the title of the book is stated. Prophesying in the second and fourth year of Darius I, 520-518 B. C. He was a contemporary of Haggai and is undoubtedly identical with the Zechariah, son of Iddo, named in Ezra 5,1; 6,14.

Authorship

Zechariah, which means “The Lord remembers,” is denied the authorship of the whole work by many scholars. Chapters 9-14 have been assigned to the times of Ahaz and Josiah respectively. There is a difference in form and style. Conditions and persons are mentioned which point to pre-exilic times. Against such arguments it may be said that though fragments of pre-exilic prophecies have been incorporated by the author as a whole the traditional view as to authorship would seem correct. It is after all a matter of secondary importance whether the words that pass under his name are assigned to one, two or three authors, as long as the writer was gifted with predictive power. With much likelihood it has been conjectured that the last chapters in question had been placed at the end of the minor prophets before Malachi was added to the canon, and thus became appended to Zechariah without further examination. The mention of Javan (Greece) and other indications certainly favor the post-exilic

date. Neither are the differences in style and form marked. Where there is likeness of thought and expression there is a correspondence of form and style also. The contents naturally must influence both form and style .

Contents

The burden of these prophecies is similar to those of Haggai. The people had become willing to proceed with the work of the Lord. But there was a seeming contradiction between the conditions as promised by the prophet and reality. It becomes necessary that the prophet point out the necessity of passing through many tribulations before the glory of the Lord shall finally appear in its fulness.

Division

1-8. Prophetic Visions.

9-14. Promises in regard to God's kingdom.

Chapt. 1. The nation is warned to repent. In the vision of the four horns and four carpenters the destruction of the enemies are seen.

2. The man with the measure indicates that Jerusalem shall be built.

3. Under the type of Joshua restoration is promised.

4. The golden candlestick foreshadows the success of the work.

5. The flying roll announces judgment to the transgressor, but the woman of sin will be cast out.

6. The four chariots passing between the mountains of God will conquer the wicked world powers.

7-8. Fasting is vain if change of heart be absent. But joy and restoration is promised in which even the Gentiles shall take part.

9-11. Threats against Syria, Phoenicia, and the Phillistines are uttered. Zion is admonished to rejoice. But, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem, behold thy king cometh unto thee; he is just, and having salvation; lowly and riding upon an ass and upon a colt the foal of an ass." Israel and Judah together shall be victorious by the help of God. Egypt and Assyria will both be humiliated. The northern powers shall be punished and the good shepherd will feed his flock.

12-14. When the heathen approach, Jehovah shall lead and protect his own. The spirit of grace and prayer shall be poured out over the house of David and the citizens of the Holy City.

Then all the idols shall be destroyed and the false prophets and idolators be cast out. Jerusalem shall be destroyed but a third of its inhabitants shall be saved. All nations shall worship Jehovah, and Jerusalem shall become the centre of the world.

References in the New Testament

Chapt. 9,9 —Matth. 21,5.

11,12—Matth. 26,15.

11,13—Matth. 27,9 fg.

12,10—John 19,37.

13,7 —Matth. 26,31.

XXXIX

MALACHI

Title

“The burden of the word of the Lord to Israel by Malachi,” thus the prophet briefly introduces himself and his message to Israel. The name Malachi does not occur elsewhere in the Scriptures; it is probably contracted from Malachijah, meaning “Messenger of Jehovah.”

Authorship

Some scholars have conjectured that the prophecy when it came into the hands of the compiler, had no author's name prefixed and that a pseudonym for Ezra, or a symbolical name was employed when the canon was arranged. But such usage is unknown in Biblical literature and the authenticity of the contents of this book is acknowledged by the naming of the author as one known to his contemporaries and approved by God. Malachi, therefore, certainly is a real person, and though nothing is known about him, yet the same is true also of Obadiah and Habakkuk, of whose personality no doubt has ever arisen. Malachi was a contemporary of Nehemiah, exercising his ministry during the time of Nehemiah's second visit to Jerusalem, probably about 433.

Contents

Nehemiah, after having begun the work of restoration and reformation, had been recalled to the Persian court during the reign of Artaxerxes, either because his furlough had expired, or to give an account of his actions. The latitudinarian party among the

Jews had taken advantage of his absence and evil practices and open disregard for the law had again crept in. Ezra was probably dead, since no further mention is made of him. But at this crisis, God raised up the prophet Malachi to assist Nehemiah in a new reformation. Boldly and unflinchingly he reproves the delinquencies of the priests and people and announces the great day of judgment. The prophet's style is argumentative. The messenger, to be sent before the Messiah is most prominent in his mind. Each of the three evangelists, Matthew, Mark and Luke, speaks of Christ as applying Malachi's thought to John the Baptist.

Division

The book divides into four parts.

Chapt. 1. The lot of Israel, despite all discouragement, is far more favorable than the lot of Edom. But the priests have despised Jehovah and do not perform their duties to the honor of God.

2. The people are led astray by their wicked conduct.

3. The people have many shortcomings. They intermarry with the heathen and have many illegal divorces. But the coming of the messenger shall purify them. Some, vexed by misfortune, turn against God. Others, chastened by adversity, learn to fear and to respect the day of judgment.

4. The day of Jehovah is near for the destruction of the wicked. Those who would escape this terrible day must observe the law. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the

heart of fathers to their children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”

References in the New Testament

Chapt. 1,2 fg.—Rom. 9,13.

3,1—Matth. 11,10.

Luke 7,27.

4,5 fg.—Matth. 11,14.

17,10.

Mark 9,11.

Luke 1,17.

XL

SYNOPSIS OF MESSIANIC PROPHECIES

There are two kinds of Messianic prophecies, the direct and the typical. The direct prophecies have reference to Christ's person and work. The typical prophecies refer to the blessings emanating from the fulfillment of the promises in regard to the Messiah and his kingdom as manifested in the history of Israel and other nations.

Genesis 3,15. The destroyer of the serpent.

9,26-27. Japheth's dwelling in the tents of Shem.

12,3; 22,18. Abraham's seed.

26,4. Isaak.

28,14. Jacob.

49,10. The sceptre from Judah.

Numbers 21,9. The serpent of brass.

24,15. Jacob's star.

Deuteronomy 18,15 fg. The prophet like unto Moses.

2 Samuel 7,12-14. The promised seed of David.

Psalms 2. Thou art my son.

16. Thou wilt not leave my soul in hell.

22. My God, my God, why hast thou forsaken me?

24. Lift up your heads, O ye gates.

40. Behold I come, in the volume of the book is written of me.

45. Thou art fairer than the children of men.

69. They also gave me gall for my meat and vinegar for my drink.

72. The prince of peace.

110. The Lord shall send the rod of thy strength out of Zion.

118. Blessed is he that cometh in the name of the Lord.

Isaiah 2,3. Salvation shall come from Zion.

4,2. The branch of the Lord.

7,14. A virgin shall conceive.

9,6. For unto us a child is born.

11,1. The rod of Jesse.

25,7. He will take away the cover from all nations.

28,16. The precious cornerstone.

32,1. The king of righteousness.

35. The return through the wilderness.

40. The preacher in the wilderness.

42. The meek Saviour and the bruised reed.

49. The light of the Gentiles.

53. The servant of Jehovah.

60. Darkness disappears.

61. The acceptable year of the Lord.

65,17. The new heaven and the new earth.

Jeremiah 23,5 and 33,15. The righteous branch of David.

31,31 fg. The new covenant.

Ezekiel 17,23. The cedar branch.

34,23. The shepherd of David.

36,26. New heart and new spirit.

37. The resurrection of Israel.

Daniel 7,13. The son of man.

12. The prince Michael.

Hosea 11,1. Out of Egypt have I called my son.

Joel 2,27 fg. Outpouring of the Holy Spirit.

Amos 9,11. The tabernacle of David.

Jonah 2. Three days in the belly of the fish.

Micah 5,2. Thou Bethlehem Ephratah.

Haggai 2,9. Greater glory of the second temple.

Zechariah 6,12. The branch.

9,9. The entry of the king.

11,12. Thirty pieces of silver.

11,13. The potter's field.

12,10. The spirit of grace.

Malachi 3,1. The messenger of Jehovah.

4,5 fg. Elijah will come before the dreadful day of the Lord.

XLI

NEW TIMES

Exhausted by internal strife, coupled with external wars, the evils within remaining unremedied, the Persian state during the reigns of the later kings hastened to its ruin. It remained for the great son of Philip of Macedon to strike the death blow 330 B. C. Greece, Egypt, Tyre, Persia and its vast domains all became subject to Alexander the Great. At his death the great empire was divided among his four generals, the Diadochoi—Ptolemy, Lysimachus, Cassander and Seleucus. Egypt was given to Ptolemy and in the course of time Palestine was added to his share. Ptolemy at first treated the Jews with severity, but soon he discovered that on account of their superior character the Jews were highly useful to the state. Large numbers were sent to various parts of his dominions. The successor of the first Ptolemy was Ptolemy Philadelphus, one of the most prominent of the kings of Egypt. The famous lighthouse of Pharos, near the mouth of the Nile, the great library of Alexandria, containing a collection of works of the writers of all nations, were among the lasting accomplishments of this king. Under his patronage the Hebrew Scriptures were translated into Greek, this version being known as the Septuagint. In Judea the most distinguished man about this time was Simon the Just, known for his wisdom, integrity and piety. Antigonus of Socho, president of the Sanhedrin, who was held in very high esteem, flourished a short time after. One of his pupils, Sadoc, is thought to have been the found-

er of the sect of the Sadducees, who held that there would be no resurrection, no future life.

After various changes of fortune, Seleucus, son of Antiochus, built up the powerful monarchy of Syro-Macedonia, of which Palestine afterwards was to form a part. Like Alexander and Ptolemy, Seleucus encouraged the Jews to take up residence in the new cities which he had founded, disregarding Damascus, Susa and Babylon. The province of Palestine formed a constant bone of contention between Syria and Egypt.

Ptolemy Philopator of Egypt, and Antiochus the Great of Syria, contested at Raphia, where Antiochus was forced to give way for the time being. The Jews, apparently having taken sides with Antiochus, were severely persecuted for this in Palestine and Egypt. Ptolemy Epiphanes, an infant of five years, followed Ptolemy Philopator on the Egyptian throne. Antiochus now wrested Palestine from Egypt and from this time forth it was regarded as a Syrian province. The Egyptians secured the aid of the powerful Roman empire which had become prominent in the affairs of the east, and whose legions compelled Antiochus to evacuate the country east of the Taurus, and to pay the expenses of the war. Antiochus later fell at the hands of assassins. His successor was Seleucus Philopator, who in turn was succeeded by Antiochus Epiphanes, called the "illustrious." Various troubles and persecutions for the Jews arose under his reign. Desecration of the temple, frightful massacres, and gross wickedness were his chief distinctions. But enough remained of the noble Jewish spirit to attempt resist-

ance to such atrocities. The Maccabees, gathered around them a number of patriots and a war of independence, first under the leadership of Mattathias, then his son Judas, finally brought the Syrians to terms and a peace was concluded with the Jews.

Judas Maccabaeus became governor of Palestine. The temple was purged and rededicated and the ancient services were again held as of yore. But soon the Syrians attacked again and Judas began to lose ground. He appealed to the Romans for help, but fell in battle before aid reached his cause.

Jonathan succeeded him. After having reached his goal, to have his authority acknowledged by the Syrians, he was murdered and his brother Simon became governor of the province. His successor was John Hyrcanus. The two opposing factions, the Pharisees and the Sadducees, when two grandsons of John Hyrcanus contended for the dignity of the office, brought about a civil war in Judea. Both rivals submitted their claims to Pompey the Roman general who had conquered Syria. He decided in favor of Hyrcanus. Aristobulus resisting, was overcome, by the aid of the Romans, and Jerusalem taken. Hyrcanus became governor of Palestine, yet was forced to pay a yearly tribute to Rome. In a subsequent division of the Roman empire after Caesar's death, Antony became governor of Syria and the east. Herod, having married Mariamne from the house of the Maccabees, had gained the favors of the new governor, and as the son of Antipater, procurator under Hyrcanus, was finally made king of Judaea. His murders and cruelties were many; the Jews never liked him since he was an

Idumaeen. His wife and his own son, among others, fell victims to his suspicions. It was under this bloody monarch that Christ was born and that the wholesale massacre of the babes of Bethlehem took place. Herod the Great effected some material improvements in his kingdom, the chief of which was the rebuilding of the temple which he undertook in order to gain, at least in part, the good will of the Jews.

Among the distinguished Jewish men of this period were Hillel and Shammai, probably some of the prominent rabbis at Christ's time. Gamaliel, the great scholar, was a grandson of Hillel, and also his successor as president of the Sanhedrin, and the instructor of St. Paul. A new sect called the Essenes had arisen among the Jews. They seem to have had more of the spirit of true religion than either of the two existing sects, the Pharisees and the Sadducees.

With the death of Mariamne the tragic end of the second dynasty of Jewish kings had arrived. The ancient capital had a mournful aspect. The palace of Herod stood where king David had dwelt. Roman chariots rolled through the streets where David and Josiah were wont to greet the people. The cruelty of the Idumaeen king and the shrewdness of the Roman governor took the place of the fatherly benevolence of the kings of old. Even the language was not the same. The Hebrew spoken is intermingled with a Syriac and Chaldee dialect. The military men with the stern countenances speak the language of distant Rome. The Sanhedrin still has control over matters religious, but where is the spirit of the old kings and the prophets of Jehovah? The

outward appearance of the temple had no doubt been improved by the wealth and splendor which Herod had spent on it. The long colonnades and columns of purest marble, the precious coverings and hangings no doubt reminded somewhat of former days, however, were not money changers and sellers of doves giving the whole a mercantile aspect instead of that of the house of prayer? The high priests, it is true, were still there, but did not they, along with the rest of the people, have to bow their knee to the government of the foreign legions? Were they not deprived of the possibility of rendering the greatest possible service to the people? The salutations and the wisdom of the formal precise men, with the broad phylacteries, who made long prayers at the corners of the streets, or were carrying their tithes to the temple, did not they and all this appear as the blossom which had come to its last stages of beauty and development, making room for the fruit?

With great significance did the writers of the Gospels and the Epistles refer to the period when Christ was born as the "fulfilment of time." Old things of past glory had faded away, the Old Testament prophet had disappeared, there was no longer any message or mission. The day of the New Covenant, the KAINÉ DIATHEKE was at hand.

Roman rule was a great factor for the spread of the new religion. Unity and intercourse made possible travel, and the highways on land and sea were comparatively safe. Equally important was the Grecian world of thought and culture. Greek was the language of the west. The Roman conquerors

learned from their captives their language, philosophy and art. Greek was also the language of the east, for Alexander had carried Greek culture into the vast dominions of his reign. Thus the Greek language became a useful vehicle for St. Paul, and the writers of the Gospels, as well as the writers of the other Epistles who employed this means of communicating.

The dispersion of the Jews over the whole then known world, likewise was a contributory factor to the progress of Christianity. For every Jewish synagogue, as a centre of religious influence, was a centre from which Paul endeavored first to scatter the blessings of his message upon the Gentile world. Although there existed considerable prejudice against the Jew, his high moral ideas must have proven attractive to many truth seekers. The Old Testament became also in this manner the preparatory blossom preceding the fruit.

THE NEW TESTAMENT

XLII

THE GOSPEL ACCORDING TO MATTHEW¹

Title

No title is given in the book itself. The title as it is found today does not come from the hand of the author, but from some later scribe.

Authorship

Not much can be learned about the author from the Gospel itself. However, certain characteristics and the point of view taken would confirm the existing tradition, that Matthew is the author of this work. It is apparent that the writer employed other sources in this composition in addition to what he had heard and seen. These sources have been thought to consist in the historical frame work, the discourses of the Master, referred to by Eusebius, Philo, Clement of Rome and Polycarp, and the source mentioned by Luke in the introduction of his gospel. The internal evidence indicates that the author was a Jewish Christian. He shows himself well acquainted with the geography of Palestine, with Jewish history and ideas. He reveals a remarkable familiarity with the law and the prophets and betrays strong convictions from the Jewish point of view. There can be no doubt that our writer is a Jew by nationality, and education; but he is also a Christian. The external evidence for the authorship of this gospel lies in its title which appears in the manuscripts as EUAGGELION KATA MATHTHAION, the Gospel according to

¹For original texts of this and the following books, see section on manuscripts of the New Testament.

Matthew. The Fathers have constantly held the opinion that Matthew was the author, sometimes calling him the Publican. That he wrote in Aramaic seems to have been generally considered certain by the early church. But a Greek Gospel according to Matthew is known already at the time of Polycarp, 110 A. D.

The time of writing cannot be determined with any certainty. According to the fathers it originated during the years 64-70 A. D. It was known as early as 79 A. D., as is evident from the Epistle of Barnabas.

That the writer had in mind chiefly Jewish Christians may be inferred from the whole tone of his discourse. The purpose in view was undoubtedly the desire to show, that Jesus of Nazareth is the promised Messiah, the fulfillment of Old Testament prophecy, the direct descendant from David, and the long expected founder of the Kingdom of Heaven. It is thirty-two times that the phrase "kingdom of heaven" occurs in this book. The ancient idea that Israel should be a "kingdom of priests" unto the Lord finds its full completion in the fact that Israel and the world of believers as a whole were now to be in the kingdom of heaven, ruled over by God himself. It may be assumed that Matthew, or Levi, is the same as the one mentioned in Matthew 9,9, Mark 2,14, Luke 5,27, and possibly also the publican in Matthew 10,3. The son of Alphaeus probably born in Galilee had entered the service of the Roman government and had held the much despised position of a taxgatherer. But one day he heard his Master's call, he left all and followed him. Up till

Pentecost his history is that of the greater number of the apostles. After that he labored among the Jews of the Holy Land. When the gospel did not seem to find a welcome here any longer he directed his attention to the Jewish Christians of other lands.

Division

Chapt. 1-4. Christ's Preparation.

5-9. His Words and Works.

10-14. Beginning of Misunderstandings.

15-20. Christ Prepares His Disciples.

21-25. The Last Teachings in the Temple.

26-28. Christ's Suffering, Death, and Resurrection.

Found in Matthew only are: the story of the wise men from the East; the slaying of children at Bethlehem, (2); the systematic arrangement of the sermon on the mount, which enunciates the ethical principles of the kingdom of heaven (5-7); of the unforgiving servants (18); the laborers in the vineyard (20); the sayings against the Pharisees (23); the parables of the last judgment and the ten virgins (24-25); the end of Judas (27); and the guards at the tomb (27,28).

Chapt. 1. The genealogy of Jesus is traced back to David and Abraham, and his birth takes place.

2. The Magi¹ worship Christ, the holy family flees to Egypt fulfilling the prophecy. The children of Bethlehem are slain; the holy family leaves Egypt and moves to Nazareth, fulfilling the prophecy.

3. John the Baptist preaches repentance and Jesus is baptized.

¹Tradition calls the Magi, kings, naming them Caspar, Melchior, Balthazar.

4. Jesus is tempted in the wilderness and begins his work in Galilee. His fame is widespread. He begins to preach and calls four to evangelistic work.

5-7. The sermon on the mount is delivered. The citizens of the new kingdom are acclaimed blessed. The relationship of the disciples to the world is made clear. A new explanation is given the ten commandments. Almsgiving, prayer, fasting, gathering of treasures, needless cares, and the wide and the narrow gate are given consideration. The sermon closes with a warning against false prophets and a comparison of the hearer with a house built on sand or rock, respectively. The people are amazed at his doctrine.

8. A leper is cleansed. The centurion's servant receives healing. Peter's wife's mother is restored to health. The tempestuous waves are bidden to be still. The Gadarene demoniacs go into a herd of swine.

9. A paralytic is healed and receives remission of sins. Matthew is called. Jairus' daughter is raised from the dead. Two blind men receive their sight. Proclamation is made in regard to the kingdom of God.

10. The twelve are sent forth and instructions given them.

11. Jesus answers John's question. The Jews are rebuked.

12. Jesus defends his disciples. He heals on a Sabbath. He is charged with being in league with Satan.

13. Seven parables in regard to the kingdom of heaven, are told. The sower and his seed, the tares,

the mustard seed, the leaven, the hidden treasure, the pearl of great price, and the dragnet illustrate various truths in regard to the kingdom. The opposition of the Pharisees is increasing.

14. John the Baptist dies in prison. Five thousand are fed. Jesus walks on the water. Other sick are healed.

15. The Pharisees criticize the Master. The Canaanitish woman has faith in him. Four thousand are fed and satisfied.

16. Jesus is rejected by the Pharisees and Sadducees. Peter makes a confession. Jesus speaks of his suffering, death and resurrection.

17. In the transfiguration Jesus is declared the son of God. An epileptic boy is healed and the tax is paid.

18. Humility as well as forgiveness are virtues of the citizens of the kingdom of heaven. The parable of the unforgiving servant is told.

19. The journey through Perea to Jerusalem begins. A discourse regarding divorce is reported. Little children receive a blessing. The rich young man is instructed concerning eternal life, and the rewards of discipleship are enumerated.

20. The parable of the laborers in the vineyard is related. James and John are told to be humble. Two blind men receive their sight.

21. The closing of Christ's ministry at Jerusalem is near. Triumphantly he enters the holy city. The temple is cleansed. The Jews are warned in the parable of the two sons and the wicked husbandmen.

22. The parable of the marriage feast is given as an answer to the wickedness of the Jews. The ques-

tion of paying tribute, about the resurrection, the greatest commandment, and concerning Christ is answered.

23. Jesus' great discourse against the Pharisees is recorded.

24-25. A prophecy concerning the destruction of Jerusalem and the last judgment is uttered by Jesus. Parables of the ten virgins and of the talents are told.

26. The rulers conspire against Christ. Judas sells him. The Holy Supper is instituted. The disciples are warned. Prayer and agony in Gethsemane is witnessed by three of the disciples. Jesus is arrested and led to the high priest Caiaphas. Peter basely denies him.

27. The trial proceeds before Pilate.¹ Judas commits suicide. Pilate is admonished by his wife.² Barrabas at the request of the multitude is freed and Jesus is condemned to death by crucifixion. The decree is executed. Death on the cross follows. Burial takes place and a watch is set at his grave. Various supernatural signs are observed in the city.

28. Jesus triumphs over his enemies, and commissions his disciples to conquer all the world for him.

¹Pilate was Roman Procurator of Judea and Samaria from 26-32 A. D. By his contemporaries he is pictured as cruel, and open to bribe. He is said to have committed suicide.

²Tradition calls Pilate's wife Claudia Procula, and it is said that she was a Jewish proselyte.

XLIII

THE GOSPEL ACCORDING TO MARK

Title

Mark's is the shortest of the four Gospels, and like St. Matthew's it contains in itself no reference or statement. The ancient manuscripts with great uniformity bear the title EUAGGELION KATA MARKON, Gospel according to Mark.

Authorship

As in the case of Matthew it will be necessary to consider the evidence which the book itself furnishes. Indications are that the author is either a Palestinian himself or that he presents a narrative of Palestinian source. The times, details, places, circumstances, are vividly portrayed. In a few passages he employed Aramaic terms, but each time takes pains to explain them. Quotations from the Old Testament are almost absent and it is possible that he either was no Jew or that he was writing for non-Jewish Christians. Tradition ascribed the work to John, whose surname was Mark, and no weighty reasons have been advanced to refute this assumption. Assuming then that John, whose surname was Mark, was the writer of this Gospel, the following particulars regarding his person may be given. He was the son of Mary whose house in Jerusalem became the home of many early Christians (Acts 12,12). It is probable that the happening related by him in Chapt. 14,51-52 was his own experience. The action corresponds to what we know of his character. He seems to have been warm-hearted, but timid and impulsive. In Acts 13,5 he appears, ac-

companying Paul and Barnabas on their first Missionary Journey. When they reached Perga in Pamphylia, John Mark left them and returned to Jerusalem. If an unworthy motive induced him to forsake the Apostles he soon recovered, for not long after he is again found in the company of Barnabas, and when Paul was imprisoned at Rome, Mark had again become a "consolation" to him. Peter also refers to Mark in his letters as "Markus my son." It is not unlikely, since Mark is known among the fathers as being the interpreter of Peter that Mark wrote this Gospel under Peter's direction. The characteristics of the book, the concise, brief, powerful manner in which facts are presented, and the general conception of the Lord of Glory as seen in this work, certainly confirm this view. Chapter 16,9-20 has been disputed as to its genuineness, because it is not found in some ancient manuscripts, and differs in style and vocabulary from the rest of the book. It may be a later addition by Mark. The abruptness of the conclusion of this book would indeed be very striking if the writer had closed with the 8th verse of the 16th chapter. Mark has a habit of condensing as is manifested also in the fact that he disposes very briefly of the first years of Christ's ministry. The authenticity of this passage seems irresistible. With Mark, scene is rapidly followed by scene, and the word "straightway" EUTHEOS, appears forty-two times. The title expresses the purpose of the work. "The Gospel of Jesus Christ THE SON OF GOD." The writer aims to present him as the LORD OF GLORY, full of power. The mighty deeds of Christ and the powerful miracles

stand out very prominently. The Latin terms found here indicate that Mark was familiar with Latin, and possibly wrote the Gospel at Rome for the Romans. From the writings of Papias it is seen that Mark's Gospel was known in the province of Asia about 75-100 A. D. As the oldest of the four Gospels it may have been written between 60-70 A. D.

Division

Chapt. 1,1-13. Preparation of Jesus for Public Work.

1,14-9. The Galilean Ministry.

10-16. The Journey from Galilee to Judea.

11-13. The Ministry in Jerusalem.

14-16. Suffering, Death and Resurrection of Jesus.

Peculiar to Mark are: the parable of the growing of the seed (4); the healing of a deaf mute (7); and a blind man at Bethsaida (8); the flight of a young man the night when Christ was arrested (13).

Chapt. 1. John the Baptist preaches repentance. Jesus is baptized, and tempted in the wilderness. He begins preaching in Galilee and calls four fishermen. He spends the Sabbath in Capernaum and tours Galilee, preaching.

2. A paralytic is healed and his sins are forgiven. Levi is called. Jesus answers a question concerning fasting and the Sabbath.

3. A withered hand is healed. Many miracles are performed.

4. The parables of the growth of the kingdom are told and the sea is stilled.

5. The demoniac is healed and Jairus' daughter raised.

6. Jesus is rejected at Nazareth. Twelve apostles are sent forth. John dies in prison. Five thousand are fed. Jesus walks on the water. Many are healed.

7. Jesus rebukes the Pharisees. The Syrophoenician woman's daughter is healed, as also the deaf and dumb man.

8. Four thousand are fed. A blind man is healed near Bethsaida. Peter makes his confession and Jesus predicts his death.

9. The transfiguration takes place. A demoniac boy is healed. Again Jesus foretells his death and resurrection.

10. He departs from Galilee to Perea, blesses little children, discourses with the rich young man. James and John are ambitious and reproved. The blind man near Jericho is healed.

11. At the occasion of the triumphant entry Jesus is saluted as the Messiah. He curses the fig tree and cleanses the temple. Conflicts with the Jewish leaders begin.

12. Jesus discourses with the Jews and comments on the widow's mite.

13. Prophecies regarding the fall of Jerusalem are related.

14. The Jews plot against Jesus; he is anointed in the house of Simon the leper. Judas bargains with the Jews. The Passover is instituted. Jesus agonizes in Gethsemane, is betrayed, arrested and tried before the Jewish council. Peter denies his Master.

15. Pilate condemns Jesus, he is crucified, dies and is buried.

16. Jesus arises, appears to the disciples, gives his last commission, and ascends into heaven.

XLIV

THE GOSPEL ACCORDING TO LUKE

Title

“For as much as many have taken in hand to draw up a narrative concerning these matters which have been fulfilled among us, even as they delivered them unto us who from the beginning were eye-witnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty concerning the things wherein thou wast instructed.” Thus the author opens his book and furnishes a wealth of information bearing on his Gospel as well as on other writings. While admitting the value of the records to which he refers he seems to feel that there was left something still to be desired. After a careful investigation he presents to Theophilus the results of his efforts in order that this one might know the certainty concerning these things. The ancient manuscripts uniformly bear the title EUAGGELION KATA LOUKAN, Gospel according to Luke.

Authorship

The third synoptical Gospel is the most carefully composed of the three divinely inspired stories of the Redeemer. The writer apparently is not of Jewish origin, for his horizon is wider, embracing the whole human race from Adam down to the youth with the Greek name, Theophilus. Yet he had a general knowledge of Palestine and was acquainted with the Biblical sources then existing.

The preface is written in excellent idiomatic Greek; the infancy section, however, is very distinctly Hebraistic in character, while the remainder resembles the other Gospels. Possibly he was a Gentile proselyte to Judaism. The identity is not absolutely certain. There are, however, certain factors which establish a relationship of the Gospel and the Acts. These two books undoubtedly have the same author. This author seems to have been a companion of Paul on his Missionary Journeys, and the writer of the "we" section is likely the author of the whole book. Where in his record the first person pronoun is absent it may be assumed that here he is relating what he heard from others. He was a physician as may be gathered from Col. 4,14. His home probably was Antioch. He appears as the companion of Paul on his second Missionary Journey (Acts 16,10). When Paul was imprisoned at Ceasarea and Rome, Luke, though not as a prisoner, is found at his side. (Acts 20-28; Col. 4,14; Philemon 24; 2 Timothy 4,11). Theophylact and others believed that Luke was one of the two disciples who met the risen Lord on the way to Emmaus. Epiphanius held that he was one of the seventy disciples. Some also claim that Luke was a painter, but this assertion, however, dates back only to the 10th century and is very uncertain. A number of writers relate that Luke finally suffered martyrdom.

Summing up all, this much is certain, that according to universal tradition, based on the allusions made to him in the Scriptures and other historical evidence, Luke is the author of the third Gospel and the Acts of

the Apostles. The Gospel was written for Gentile readers, for there is a notable absence of Hebrew words, and a few geographical notes suggest (3,4; 8,26; 19,29) that the readers were not Palestinians. The whole tenor is of a general character. Jesus is the Saviour of the world. Paul's influence in the universal conception of the mission of Jesus prevailing in this book, is marked. For this reason Luke's Gospel has frequently been termed the Gospel of Paul.¹ The time of writing has been put by Irenaeus as near the year 70 A. D. Others have placed it somewhat earlier, in the years 64-66 A. D.

The number of stories and narrations found in Luke only, is quite large. There are: the prologue (1,1-4); annunciation and birth of John the Baptist, the circumcision and presentation of Jesus in the temple (1,5-2); the raising from the dead of the young man of Nain (7); the sending forth of the seventy disciples (10); the visit with Mary and Martha (10); the parables of the good Samaritan (10); the lost sheep, coin and the prodigal son (15); the unrighteous steward (16); Dives and Lazarus (16); the cleansing of the ten lepers (17); the Pharisee and Publican (18); Zacchaeus (19); Christ before Herod (23); the story of the two disciples journeying towards Emmaus (24).

Division

1,1-4. Prologue.

1,5-3. Preparatory History.

4-9,50. Galilean Ministry.

9,51-19,28. The Journey to Jerusalem.

¹Comp. the report of the institution of the Lord's Supper in Luke 22,19 fg. with 1 Cor. 11,23-25.

19,29-24. Death, Resurrection and Ascension.

Chapt. 1. Prologue. The birth of John the Baptist is announced and takes place. The birth of Jesus also is announced.

2. Jesus is born.¹ Angels and shepherds celebrate this event. The presentation in the temple and the childhood and youth of Jesus is described.

3. John the Baptist appears and testifies in regard to Jesus, who is baptized. The genealogy of Jesus is presented.

4. Jesus is tempted, opens his ministry in Galilee and heals the sick.

5. Four disciples are called, a leper is healed, the paralytic restored, and Levi converted, makes a feast for the Master at his home.

6. Jesus defends his disciples, heals on the Sabbath, calls the twelve and preaches on the mountain.

7. The centurion's servant is healed, the widow's son at Nain is raised. John the Baptist sends a message to Christ. Jesus is anointed in the house of Simon.

8. Jesus teaches in parables, stills the tempest, heals the demoniac, and raises the daughter of Jairus.

9. The twelve are sent forth, five thousand are fed, Peter makes a confession and Jesus foretells his suffering and death. He is transfigured. The

¹Evidence of papyri recently discovered in Egypt confirms the record of Luke concerning the census which Emperor Augustus ordered throughout his empire. Confer: Grenfell and Hunt, *Oxyrhynchus Papyri*, Part I, pp. 207-14. The date of the birth of Christ must provisionally be assigned to the year 7 B. C. For fuller discussion see: Burton, *Short Introduction to the Gospels*, pp. 67-79; Sanday in *Hastings Dictionary of the Bible*, Vol. II pp 645f.

disciples jealous of one another are rebuked. Jesus departs from Galilee.

10. The seventy disciples are sent forth. The parable of the good Samaritan is related. Jesus is entertained in the home of Mary and Martha.

11. Jesus teaches, casts out demons and utters woes against the Pharisees.

12. Warnings against hypocrisy and covetousness.

13. Pilate slays the Galileans. A woman is healed on the Sabbath. Jesus discourses on Herod.

14. Jesus teaches at the table of a Pharisee in different parables.

15. The parables of the lost sheep, coin, and the prodigal son, are related.

16. The parables of Dives and Lazarus and the unjust steward are told.

17. Jesus speaks concerning forgiveness, offences and faith. Ten lepers are healed.

18. The parable of the judge and the widow, the Pharisee and Publican is told. Little children are blessed. The rich young ruler interviews the Master. Jesus again predicts his crucifixion and heals a blind man near Jericho.

19. Zacchaeus receives a visit. Jesus enters Jerusalem, cleanses the temple, and weeps over the wicked city.

20. Jesus discourses with the Jews and teaches in the temple. He tells the parable of the wicked husbandmen. He also admonishes to give Caesar the things of Caesar, and God the things of God. He pronounces woes over the Pharisees.

21. The widow's mite is noted by Jesus. The de-

struction of the temple and city is prophesied and the last judgment is pictured.

22. Judas sells his Master. The Last Supper is instituted. Jesus discourses with his disciples, passes through the agony in Gethsemane and is arrested. Peter denies his Master. Jesus is tried before the Jewish authorities and condemned.

23. The trial continues before the governor, Pilate. Judgment is pronounced and the crucifixion takes place. Women weep. One of the two thieves crucified also expresses his faith in Christ. Jesus dies and is buried in Joseph's garden.

24. The resurrection takes place. The tomb is found empty by the women. On the same day the risen Lord appears to the two disciples on the road to Emmaus, also to the eleven at Jerusalem. After having led the disciples "to Bethany and after having blessed them he was parted from them and carried up to heaven."

XLV

THE GOSPEL ACCORDING TO JOHN

Title

The manuscripts give this Gospel the title EUAGGELION KATA IOANEN, Gospel according to John, or equivalent phrase.

Authorship

The work itself indicates that the writer was of Jewish nationality. He is familiar with Jewish customs, ideas, feasts and the Hebrew language. His style of writing is not classical Greek, although this tongue was used. It plainly shows Hebraistic influences in the non-periodic sentences, which flow from the pen in a very simple manner so unlike classic Greek. Though a Jew, he is notwithstanding a Christian, for the prologue and many paragraphs in the work see in Jesus the LOGOS the Word, the only means of a full, perfect revelation of God to man. When the writer speaks of events, he constantly asserts that he was an eye-witness who recorded what he had heard and seen. This, however, does not yet clearly indicate the personality of the writer. Definite testimony that the fourth Gospel comes from John's pen reaches us not earlier than the last half of the second century. Theophilus (Ad. Autolycum, II,22), Irenaeus (Adv. Haer. III,1) expressly mentions "John, the disciple of the Lord, who published a Gospel." The text itself, when referring to John, uses the title: "the disciple whom Jesus loved." These facts have rightly led the early church to ascribe the present work to John, the Apostle of Love, one of the twelve disciples.

The whole book bears the stamp of the earnest, loving son of Zebedee.¹ Love has a keen memory. John still remembers the words spoken by him who had enraptured his whole being. He still recalls the various sayings of his fellow disciples at various occasions. The gentle flow of beautiful words breathing the most tender affections, harmonize wonderfully with a character such as John.

Frequently occurring words are: "believe" 98 times; "know" 55; "witness" 55; "world" 78; "glory" 55; "life, live" about 50; "light" 23; "truth" 25; "name" 25. John stands in contrast to the synoptists without a contradiction. His chronology is more complete and he devotes special attention to the dwelling of Christ in Jerusalem. The kingdom of God of the synoptist finds with John its centre in the beloved Master himself who is shown in the pictures of LOGOS (word), PHOS (light), POIMEN (shepherd). The chief question with the apostle of love is "Who Is Christ?" He is "God's only begotten Son," "the Centre of the World," "the Word made Flesh." From the earliest times this Gospel has been called the "Spiritual Gospel." It was probably written about 80 A. D. in the last days of the Apostle. The Gospel was perhaps intended to oppose certain conceptions of God and the world, related to those of the Gnostics, and at the same time to set forth Jesus Christ as the Son of God, Redeemer of the world.

¹The author is well aware of the various hypotheses offered by different critics, as to authorship of this Gospel. However, for the purpose in view, it will be impossible to enter into the details of discussions of that type. Suffice it to accept the internal and external evidence for the authenticity of this Gospel.

Division

Chapt. 1,1-18. Prologue.

1,19-4. The Rise of the New Light.

5-12. The Conflict Between the Light and Darkness.

13-20. The Apparent Victory of Darkness.

21. Appendix.

Chapt. 1. The Prologue. The grand beginning of all things, akin in phraseology to the beginning of Genesis is described. John testifies in regard to Christ.

2. Jesus is in Galilee at the wedding of Cana, and goes to Jerusalem for the Passover. He cleanses the temple.

3. Nicodemus receives instructions in regard to the new birth. John again testifies about Jesus.

4. Jesus reveals himself to the Samaritan woman and heals the sick.

5. An impotent man is healed at the pool Bethesda. This raises the Sabbath question and the Jews threaten to kill him.

6. Jesus returns to Galilee. Five thousand are fed, and this event leads to the discourse as to the Bread of Life. Many believe.

7. Jesus reproves the boldness of his kinsmen. Secretly he goes to the feast and teaches in the temple. Different opinions arise. The Pharisees are angry because their officers did not take him prisoner.

8. Jesus delivers the woman taken in adultery. He discusses who he is.

9. The man born blind is restored to sight.

10. At the feasts of dedication Jesus speaks of himself as the door and the good shepherd.

11. Lazarus is raised from the dead. Jesus testifies about himself as being the resurrection and the life.

12. Mary anoints the Master's feet. Jesus enters triumphantly into the city. The Greeks come to see him in the temple. The Jews reject him.

13. By the washing of feet Jesus teaches a lesson of humility.

14. The Master gives consolation to the disciples on account of his impending departure.

15. The love between Christ and his followers shall enable these to endure persecution.

16. The Holy Ghost shall bring peace to those who love Christ.

17. Jesus prays for his disciples.

18. Jesus is betrayed, arrested, and tried before the Jewish authorities. Peter denies his Lord. The trial continues before Pilate.

19. Scourged, crowned with thorns, Jesus is delivered to be crucified. His mother is commended to John. Jesus dies and is buried.

20. Mary comes to the tomb and finds it empty. Jesus appears to her, later to the disciples without Thomas, and again at another time with Thomas present. Conclusion of the Gospel then follows.

20. Appendix. Jesus appears to the disciples by the sea of Galilee and finally restored Peter to full discipleship. Then the second conclusion of the Gospel follows.

Christ, Harmony of the Life of.
The order of events is in general according to Andrews' "Life of Christ."

The order of events is in general according to Andrews' "Life of Christ."

PERIOD.	OUTLINE.	EVENTS.	PLACE.	DATE.	MAT.	MARK.	LUKE.	JOHN.	JOHN THE BAPTIST.	
PREPARATIONS. A. D. 26. Childhood and youth.	INTRODUCTION. CHILDHOOD B. C. 5 to A. D. 26. AND YOUTH.	Preexistence.			1: 1-17		3: 23-28	1: 1-14		
		Genealogies.								
		Annunciation to Mary.	Nazareth.	March B. C. 5.				1: 26-38		
		Birth of John the Baptist.	Judea.	June "				1: 57-80		
		Birth of Jesus.	Bethlehem.	Dec. "	1: 18-25			2: 1-7		
		Song of the angels.	"	"				2: 8-20		
		Visit of the wise men.	Egypt	Jan. B. C. 4.	2: 1-12					
		Flight into Egypt.	Nazareth.	Feb. "	2: 13-23			2: 39, 40, 51, 52		
		Childhood and youth at Nazareth.		B. C. 2-26.	2: 23					
		First Passover at Jerusalem, when 12 years old.	Jerusalem.	April A. D. 8.				2: 41-50		
PREPARATIONS. A. D. 26.	FIRST YEAR OF JESUS' MINISTRY. A. D. 27. YEAR OF BEGINNINGS.	Ministry of John the Baptist, six months before, and a year and three months parallel with Jesus' ministry	{ Wilderness of Judea }	From summer of A. D. 26 to Mar. A. D. 28.	3: 1-12	1: 1-8	3: 1-13			
		Baptism of Jesus.	Jordan.	January 27.	3: 13-17	1: 9-11	3: 21-23			
		Temptation of Jesus.	Wilderness of Judea.	Jan.-Feb. 27.	4: 1-11	1: 12, 13	4: 1-13			
		First disciples.	Bethabara.	A. D. 27.					1: 15-51	
		First miracle. Wedding at Cana.	Cana.	February.					2: 1-12	
		First cleansing of the temple.	Jerusalem.	April 11-17.					2: 13-25	
		First recorded discourse, — to Nicodemus.	"	"					3: 1-21	
		First great ministry in Judea.	Judea.	Summer and autumn.					3: 22-36	
		Departure for Galilee.		December.					4: 1-3	
		First converts in Samaria at Jacob's well.	Sychar.	"					4: 4-42	
PREPARATIONS. A. D. 28.	SECOND YEAR. A. D. 28.	Healing of the nobleman's son.	Capernaum.	"				4: 43-54		
		A few weeks spent by Jesus in retirement, or unrecorded.		A. D. 28.						
		Passover.	Jerusalem.	Jan.-Mar.					5: 1	
		Healing at the pool of Bethesda and discourses.	"	Mar. 30-Apr. 5.					5: 2-47	
		Imprisonment of John the Baptist.	Macherus.	March.	14: 3-5	6: 17, 18		3: 19, 20		
		Returns to Galilee. Beginning of Great Galilean Ministry.	Galilee.	April.	4: 12	1: 14, 15		4: 14, 15		
		Jesus rejected at Nazareth.	Nazareth.	"				4: 16-30		
		Takes up his abode at Capernaum.	Capernaum.	"	4: 13-17			4: 31		
		Calling disciples to be fishers of men.	Sea of Galilee.	April, May.	4: 18-22			5: 1-11		
		Many miracles.	Capernaum.	"	8: 14-17			4: 31-41		
First circuit of Galilee.	Galilee.	"	4: 23, 24			4: 42-44				
Healing of a leper.	"	May.	8: 2-4			1: 40-45	5: 12-16			

A. D. 28.	YEAR OF FUNDAMENTAL PRINCIPLES.	Healing a paralytic.....	Capernaum.....	May, June.....	9 : 2-8	2 : 1-12	5 : 17-26	
		The call of Matthew.....	"	"	9 : 9	2 : 13, 14	5 : 27, 28	
		Discourse on the Sabbath.....	"	"	12 : 1-8	2 : 23-28	6 : 1-5	
		The man with the withered hand healed on the Sabbath.	"	"	12 : 9-14	3 : 1-6	6 : 6-11	
		Calling of the twelve.....	Horns of Hattin.	Midsummer.....	10 : 2-4	3 : 13-19	6 : 12-19	
		The Sermon on the Mount.....	"	"	chapters 5, 6, 7	.....	6 : 20-49	
		Healing of the centurion's servant.....	Capernaum.....	"	8 : 5-13	.....	7 : 1-10	
		Raising of the widow's son.....	Nain.....	"	.....	.....	7 : 11-17	
		John the Baptist sends to Jesus.....	Galilee.....	"	11 : 2-19	.....	7 : 18-35	
		Warnings and invitations (here or at the beginning of the Perean ministry). The woman, a sinner. The two debtors. At Pharisee's house.	.....	Midsummer.....	11 : 20-30	.....	7 : 36-50	
A. D. 29.	THIRD YEAR.	Another tour of Galilee.....	Galilee.....	Autumn.....	12 : 22-45	3 : 22-30	8 : 1-3 (11 : 14-23)	
		Healing of a blind and dumb demoniac and discourses thereon.	Capernaum.....	"	.....	.....	.....	
		Visit of his mother and brethren.....	By Sea of Galilee.	"	12 : 46-50	3 : 31-35	8 : 19-21	
		Eight parables by the seaside.....	"	"	13 : 1-53	4 : 1-34	8 : 4-18	
		Stilling of the tempest.....	On Sea of Galilee.	"	8 : 18-27	4 : 35-41	8 : 22-25	
		Restoration of the demoniac.....	Gergesa.....	"	8 : 28-34	5 : 1-20	8 : 26-39	
		Matthew's feast.....	Capernaum.....	"	9 : 10-17	2 : 15-22	5 : 29-39	
		Jairus' daughter raised to life; woman cured.	"	"	9 : 18-26	5 : 21-43	8 : 40-56	
		Cure of two blind men and a dumb possessed.	"	"	9 : 27-34	.....	.....	
		Second rejection at Nazareth.....	Nazareth.....	A. D. 29.	13 : 53-58	8 : 1-6	.....	
A. D. 29.	YEAR OF DEVELOPMENT.	The twelve sent forth.....	Galilee.....	Winter.....	9 : 35 to 11 : 1	6 : 6-13	9 : 1-6	
		Death of John the Baptist.....	Macherus.....	March.....	14 : 1-12	6 : 14-29	9 : 7-9	6 : 1-15
		Feeding of the five thousand.....	Bethsaida.....	April.....	14 : 13-21	6 : 30-46	9 : 10-17	6 : 16-21
		Jesus walks upon the water.....	Sea of Galilee.....	"	14 : 22-33	6 : 47-52		
		Heals many that are sick.....	Gennesaret.....	"	14 : 34, 35	6 : 53-56		
		Discourse on the bread of life.....	Capernaum.....	"				6 : 22-71
		Discourse on eating with unwashed hands.	"	"	15 : 1-20	7 : 1-23		
		Journey toward Sidon. Heals daughter of Syrophenician woman.	Region of Tyre and Sidon.	Summer.....	15 : 21-28	7 : 24-30		
		Return through Decapolis, and miracles of healing.	Decapolis.....	"	15 : 29-31	7 : 31-37		
		Feeding the four thousand.....	"	"	15 : 32-39	8 : 1-10		
Demanding a sign from heaven and the warning.	Capernaum.....	"	16 : 1-12	8 : 11-21	.....	.....		
Blind man healed.....	Sea of Galilee.	"	.....	.....	.....	.....		
Peter's confession of faith.....	Bethsaida.....	"	16 : 13-20	8 : 22-26	9 : 18-21	.....		
Jesus for the first time foretells his death and resurrection.	Near Caesarea... Philippi.	"	16 : 21-28	8 : 27-30	9 : 22-27	.....		
The transfiguration.....	"	"	17 : 1-13	9 : 2-13	9 : 28-36	.....		

Christ, Harmony of the Life of — (Continued).

PERIOD.	OUTLINE.	EVENTS.	PLACE.	DATE.	MAT.	MARK.	LUKE.	JOHN.
THE GREAT GALILEAN MINISTRY — (continued).	GREAT DEEDS AMID GREAT OPPOSITION.	Healing of demoniac boy.....	Philippi.	Summer	17 : 14-21	9 : 14-29	9 : 37-43	.....
		Jesus again foretells his death and resurrection.	Galilee.	"	17 : 22, 23	9 : 30-32	9 : 43-45	.....
		Jesus and the children.....	Capernaum	"	18 : 1-14	9 : 13-50	9 : 46-50	.....
		Discourse and parable on forgiving... At the Feast of Tabernacles.....	Jerusalem	Summer	18 : 15-35	.....	.....	.....
		Discourses on the water of life..... On light and freedom.....	"	Autumn .....	.....	.....	.....	7 : 1 to 10 : 21
		On one born blind.....	"	October 11-18	.....	.....	.....	7 : 32-44
		The Good Shepherd .....	" .....	" .....	.....	.....	.....	8 : 12-59
		Returns to Galilee .....	" .....	" .....	.....	.....	.....	9 : 1-39
		Final departure from Galilee.....	Galilee.....	Autumn .....	.....	.....	.....	10 : 1-21
		The mission of the seventy	Perea.....	Nov., Dec.....	19 : 1	10 : 1	9 : 51	.....
A. D. 29.		Parable of Good Samaritan .....	" .....	" .....	.....	.....	10 : 1-24	.....
		Discourse on prayer.....	" .....	" .....	.....	.....	10 : 25-37	.....
		Answers attacks of the Pharisees.....	" .....	" .....	.....	.....	11 : 1-13	.....
		Discourse on great moral truths. The rich fool.	" .....	" .....	.....	.....	11 : 14-54	.....
		Discourses. Galileans slain by Pilate.	" .....	" .....	.....	.....	12 : 1-59	.....
		Barren fig tree. Healing on the Sabbath. Parables of mustard seed and leaven. The strait gate. Lament over Jerusalem.	" .....	" .....	.....	.....	13 : 1-35	.....
		Jesus the guest of Mary and Martha... Feast of dedication. Discourses.....	Bethany .....	" .....	.....	.....	.....	.....
		.....	Jerusalem.....	December 20-27	.....	.....	10 : 38-42	10 : 22-39
		.....	.....	A. D. 30.	.....	.....	.....	.....
		.....	Perea.....	January .....	.....	.....	14 : 1-14	10 : 40-42
A. D. 30.	THREE MONTHS.	Jesus retires beyond Jordan.....	" .....	" .....	.....	.....	14 : 15-21	.....
		Dines with a Pharisee. Discussions..	" .....	" .....	.....	.....	14 : 25-35	.....
		Parable of the great supper .....	" .....	" .....	.....	.....	15 : 1-10	.....
		Counting the cost of being a disciple..	" .....	" .....	.....	.....	.....	.....
		Parables of lost sheep and lost piece of silver.	" .....	" .....	.....	.....	15 : 11-32	.....
		Parable of prodigal son .....	" .....	" .....	.....	.....	16 : 1-13	.....
		Parable of unjust steward .....	" .....	" .....	.....	.....	16 : 14-31	.....
		Parable of rich man and Lazarus.....	" .....	" .....	.....	.....	17 : 1-10	.....
		Instruction on forgiveness and faith..	Bethany	February .....	.....	.....	.....	11 : 1-46
		Raising of Lazarus.....	Ephraim	February, March.	.....	.....	.....	11 : 47-57
A. D. 31.	CULMINATION OF MIRACLES AND TEACHING.	Jesus retires to Ephraim in northern Judea till near the time for the Passover.	.....	.....	.....	.....	.....	.....
		The healing of the ten lepers.....	On borders of Samaria.	March .....	.....	.....	17 : 11-19	.....
		The sudden coming of the kingdom....	Perea .....	" .....	.....	.....	17 : 20-37	.....
		The importunate widow. The Pharisee and the publican.	" .....	" .....	.....	.....	18 : 1-14	.....
		Discourse about divorce.....	"	"	19 : 2-12	10 : 2-12	.....	.....
								
								
								
								
								

INCREASING OPPOSITION.

PEREAN MINISTRY (four or five months).

March
A. D. 30.

Friday,
Mar. 31.

THE LAST WEEK.

LAST DAY
OF
PUBLIC
TEACHING.

THE
LAST
SUPPER.

EVENTS.	PLACE.	TIME.	MAT.	MARK.	Luke.	JOHN.
Christ blesses little children	"	"	19 : 13-15	10 : 13-16	18 : 15-17	.....
The rich young ruler	"	"	19 : 16-30	10 : 17-31	18 : 18-30	.....
Parable of the laborers in the vine- yard.	"	"	20 : 1-16	.....	.....	.....
Our Lord makes a third prediction of his death and resurrection.	"	"	20 : 17-19	10 : 32-34	18 : 31-34	.....
Ambitious request of James and John.	"	"	20 : 20-28	10 : 35-45	.....	.....
Healing of two blind men (Bartimeus) near Jericho.	Jericho	"	20 : 29-34	10 : 46-52	18 : 35-43	.....
Visit to Zaccheus the publican .....	"	"	.....	.....	19 : 1-10	.....
Parable of the pounds (Minné) .....	"	"	.....	.....	19 : 11-28	.....
Jesus arrives at Bethany from Jericho...	Bethany	Fri., Mar. 31...	.....	.....	.....	12 : 1.....
Anointing by Mary	"	Sat., April 1...	26 : 6-13.....	14 : 3-9.....	.....	12 : 2-11.....
Triumphal entry. Visit to temple. Re- turn to Bethany.	Jerusalem	Sun., April 2...	21 : 1-11.....	11 : 1-11.....	19 : 29-41...	12 : 12-19...
Cursing of the barren fig tree	Mt. of Olives...	Mon., April 3...	21 : 18, 19.....	11 : 12-14.....	.....	.....
Cleansing of the temple. Return to } Bethany.	Jerusalem	" "	21 : 12-17.....	11 : 15-19.....	{ 19 : 45-48. 21 : 37, 38..	.....
The fig tree withered. Lesson on faith...	Mt. of Olives...	Tues., April 4...	21 : 20-22.....	11 : 20-26.....	.....	.....
Christ's authority questioned	Temple at Jeru- salem	" "	21 : 23-27.....	11 : 27-33.....	20 : 1-8.....	.....
Parable of the two sons	"	" "	21 : 28-32.....	.....	.....	.....
Parable of the wicked husbandmen	"	" "	21 : 33-46.....	12 : 1-12.....	20 : 9-19.....	.....
Parable of the marriage of the king's son.	"	" "	22 : 1-14.....	.....	.....	.....
Pharisees question Jesus about tribute...	"	" "	22 : 15-22.....	12 : 13-17.....	20 : 20-26.....	.....
Sadducees question about resurrection...	"	" "	23 : 23-33.....	12 : 18-27.....	20 : 27-40.....	.....
Lawyer questions about the great com- mandment.	"	" "	22 : 34-40.....	12 : 28-34.....	.....	.....
Jesus asks, "What think ye of Christ?"	"	" "	22 : 41-46.....	12 : 35-37.....	20 : 41-44.....	.....
Woes against the scribes and Pharisees ..	"	" "	23 : 1-36.....	12 : 38-40.....	20 : 45-47.....	.....
Lamentation over Jerusalem	"	" "	23 : 37-39.....	.....	.....	.....
The widow's mite .....	"	" "	.....	12 : 41-44.....	21 : 1-4.....	.....
Greeks seek Jesus. Discourse' .....	"	" "	.....	.....	.....	.....
Prophecy of overthrow of the temple and end of the world.	Mt. of Olives...	" "	24 : 1-51.....	13 : 1-37.....	21 : 5-36.....	12 : 20-50.....
Parable of the ten virgins	"	" "	25 : 1-13.....	.....	.....	.....
Parable of the talents	"	" "	25 : 14-30.....	.....	.....	.....
The last judgment	"	" "	25 : 31-46.....	.....	.....	.....
Plotting of rulers. Bargain of Judas...	Jerusalem	" "	{ 26 : 1-5..... 26 : 14-16.....	14 : 1, 2..... 14 : 10, 11..	22 : 1-6.....	.....
Jesus in retirement	Bethany	Wed., April 5...	.....	.....	.....	.....
Preparation for the Passover	Jerusalem	Thur., April 6...	26 : 17-19.....	14 : 12-16.....	22 : 7-13.....	.....
Arrival at the upper room	"	" "	26 : 20.....	14 : 17.....	22 : 14.....	.....
Strife for precedence .....	"	" "	.....	.....	22 : 24-30.....	.....
Jesus washes the feet of his disciples ...	"	" "	.....	.....	.....	13 : 1-20.....
The paschal supper .....	"	" "	.....	.....	22 : 15-18.....	.....

Christ, Harmony of the Life of — (Continued).

PERIOD.	OUTLINE.	EVENTS.	PLACE.	TIME.	MAT.	MARK.	LUKE.	JOHN.
THE LAST WEEK — (Continued).	A. D. 30. THE LAST SUPPER.	Jesus declares the betrayer. Judas goes out.	Jerusalem	Thurs., April 6.	26 : 21-25.	14 : 18-21.	22 : 21-23.	13 : 21-35. (1 Cor. 11 : 23-25)
		Institution of the Lord's Supper.	"	"	26 : 26-29.	14 : 22-25.	22 : 19-20.	13 : 36-38.
		Jesus foretells the fall of Peter.	"	"	"	"	22 : 31-38.	chaps. 14-16
		Farwell discourse of Jesus	"	"	"	"	"	17 : 1-26.
		Prayer of Jesus for his disciples.	"	"	26 : 30-35.	14 : 26-31.	22 : 39.	18 : 1-3.
	THE JEWISH TRIAL.	Jesus goes forth. Peter's confidence	"	"	26 : 36-46.	14 : 32-42.	22 : 40-46.	"
		The agony in the garden of Gethsemane.	Mt. of Olives.	"	26 : 47-50.	14 : 43-45.	22 : 47, 48.	18 : 4-9.
		The betrayal	"	"	26 : 50-56.	14 : 46-52.	22 : 49-53.	18 : 10-12.
		The arrest	"	Midnight	"	"	"	"
		Jesus led to Annas, then to Caiaphas	Jerusalem	{ Fri., April 7, 1-5 A. M.	"	"	"	18 : 13-15.
JERUSALEM AND VICINITY.	THE ROMAN TRIAL.	Jesus before Caiaphas.	"	"	26 : 57, 58.	14 : 53, 54.	22 : 54, 55.	18 : 19-24.
		Jesus before the Sanhedrim.	"	"	26 : 59-66.	14 : 55-64.	"	"
		Denials of Peter	"	"	26 : 69-75.	14 : 66-72.	22 : 56-62.	{ 18 : 15-18. 18 : 25-27.
		Jesus mocked by his enemies.	"	"	26 : 67, 68.	14 : 65.	22 : 63-65.	"
		Meeting of the Sanhedrim. Jesus con- demned for blasphemy.	"	"	27 : 1, 2.	15 : 1.	22 : 66-71.	"
	THE CRUCIFIXION.	Death of Judas.	"	5-6 A. M.	27 : 3-10.	Acts 1 : 18, 19	23 : 1.	"
		Jesus before Pilate; on three charges.	"	"	27 : 11-14.	15 : 2-5.	23 : 2-5.	18 : 28-38.
		Jesus sent to Herod	"	"	"	"	23 : 6-12.	"
		Pilate seeks to release Jesus. Jews de- mand Barabbas.	"	"	27 : 15-23.	15 : 6-14.	23 : 13-23.	18 : 38-40.
		Jesus condemned, scourged, and mocked by soldiers.	"	"	27 : 26-30.	15 : 15-19.	23 : 24, 25.	19 : 1-3.
Friday, Apr. 7.	THE CRUCIFIXION.	Pilate again seeks to release Jesus.	"	"	27 : 24, 25.	"	"	19 : 4-16.
		Jesus is led away to be crucified.	"	"	27 : 31-34.	15 : 20, 23.	23 : 26-32.	19 : 16-18.
		The superscription	"	9 A. M.	27 : 38.	15 : 25, 27, 28	"	"
		First word from the cross ("Father, for- give them").	Jerusalem	"	27 : 37.	15 : 26.	23 : 38.	19 : 19-22.
		Soldiers cast lots for his garments.	"	"	"	"	23 : 33, 34.	"
	THE CRUCIFIXION.	Jews mock at Jesus on the cross	"	"	27 : 35, 36.	15 : 24.	23 : 34.	19 : 23, 24.
		Second word (the penitent thief).	"	"	27 : 39-41.	15 : 29-32.	23 : 35-37.	"
		Third word ("Woman, behold thy son").	"	"	"	"	23 : 39-43.	"
		Darkness covers the land	"	"	"	"	"	19 : 25-27.
		Fourth word (cry of distress to God)	"	12 M.	27 : 45.	15 : 33.	23 : 44, 45.	"
Friday, Apr. 7.	THE CRUCIFIXION.	Fifth word ("I thirst")	"	"	27 : 46, 47.	15 : 34, 35.	"	19 : 28, 29.
		Sixth word ("It is finished")	"	"	27 : 48, 49.	15 : 36.	"	19 : 30.
		Seventh word ("Into thy hands," etc.)	"	"	"	"	23 : 46.	"
		Jesus dies. Veil rent. Earthquake.	"	3 P. M.	27 : 50-56.	15 : 37-41.	23 : 45, 46-49.	19 : 30.
		Jesus is pierced with a spear in the side. The burial. The watch at the sepulchre.	"	"	"	"	23 : 50-56.	19 : 31-37. 19 : 38-42.

RESURRECTION DAYS.							
THE RESUR- RECTION.	The morning of the resurrection	Jerusalem	Sun., April 9	28 : 2-4	16 : 1-4	24 : 1, 2	20 : 1
	Women come to the sepulchre	"	"	28 : 1	16 : 1-4	24 : 1, 2	20 : 2
	Mary Magdalene calls Peter and John . .	"	"	28 : 5-8	16 : 5-8	24 : 3-8	20 : 3-10
	The women at the sepulchre	"	"	28 : 9, 10	16 : 9-11	24 : 12	20 : 11-18
	Peter and John go to the sepulchre . . .	"	"	28 : 11-15	16 : 9-11	24 : 9-11	20 : 11-18
	Jesus appears to Mary Magdalene	"	"	28 : 11-15	16 : 9-11	24 : 9-11	20 : 11-18
	He appears to the women	"	"	28 : 11-15	16 : 9-11	24 : 9-11	20 : 11-18
	The guard report to the priests	Emmaus	"	28 : 11-15	16 : 12, 13	24 : 13-35	20 : 11-18
	Jesus appears to two on the way to Em- maus	Emmaus	"	28 : 11-15	16 : 12, 13	24 : 13-35	20 : 11-18
	He appears to Peter	Jerusalem	"	(1 Cor. 15 : 5) . .	(1 Cor. 15 : 5) . .	24 : 36-48	20 : 19-23
THE ASCENSION.	He appears to the apostles except Thomas. He appears to all the apostles including Thomas	Jerusalem	Sun., April 16	(1 Cor. 15 : 5) . .	16 : 14	24 : 36-48	20 : 19-23
	He appears to seven in Galilee	Sea of Galilee . .	April	28 : 16-20	16 : 15-18	(1 Cor. 15 : 6) . .	21 : 1-23
	He appears to a multitude, more than 500. He appears to James	Galilee	April, May	28 : 16-20	16 : 15-18	(1 Cor. 15 : 6) . .	21 : 1-23
	He appears to all the apostles	"	Thur., May 18 . . .	(1 Cor. 15 : 7) . .	16 : 15-18	24 : 49	21 : 1-23
	The ascension	Jerusalem	Thur., May 18 . . .	(Acts 1 : 1-8) . . .	16 : 19	24 : 50-53	21 : 1-23
	Conclusions of Mark and John	Bethany	Thur., May 18 . . .	(Acts 1 : 9-12) . .	16 : 19	24 : 50-53	21 : 1-23
	Holy spirit given. Pentecost	"	Thur., May 18 . . .	(Acts 1 : 9-12) . .	16 : 19	24 : 50-53	21 : 1-23
	Jesus appears to Paul	Jerusalem	Sun., May 28	(Acts 2 : 1-11) . .	16 : 20	24 : 50-53	20 : 30, 31
	Jesus appears to John	Damascus	A. D. 37	(Acts 22 : 6-16) . .	16 : 20	24 : 50-53	21 : 24, 25
	CONTINUED LIFE.	Jesus our high priest in heaven	Patmos	A. D. 68 or 96 . . .	(Rev. 1 : 9-20) . . .	16 : 20	24 : 50-53 . . . . .	21 : 24, 25 . . . . .
New heaven and earth, where Jesus reigns		"	"	(Heb. 9 : 11-28) . .	16 : 20	24 : 50-53	21 : 24, 25

XLVI

THE ACTS OF THE APOSTLES

Title

The most ancient title of this book, as found in the manuscripts PRAXEIS APOSTOLON, which in Latin has been rendered as *Acta Apostolorum*, is translated in English, *The Acts of the Apostles*.

Authorship

The writer of this work is the same as the author of the Gospel of Luke, both works being dedicated to Theophilus (Luke 1,3). Besides this there is a striking resemblance in style, phrases, the use of particular words, and turn of thought. If then the Gospel was the work of Luke, the Acts of the Apostles was equally so. In a large portion of the book he appears as eye-witness as will be seen from Acts 16,10-17; 20,5-15; 21,1-18; 27-28,16, where "we" is used. The historical instinct in the author was most strong and clear, and with a calm, judicial spirit he takes pains to present only most trustworthy matter. It has sometimes been called the continuation of the Gospel. Critics and tradition alike have attributed this work to Luke undisputedly.

The time of composition must be placed as before the destruction of Jerusalem, since it would seem most unnatural for Luke not to mention such an important fact, whose fulfillment had been prophesied by him in the Gospel. The abrupt termination of the narrative with the notice of Paul's two year's imprisonment at Rome, would seem to indi-

cate that Luke, as the companion of Paul in Rome, though not in prison, wrote the narrative in a continuous flow, to the time indicated above, possibly 63-64 A. D. The Acts have always been acknowledged as canonical. Eusebius places it in the forefront of his list of books generally acclaimed as portions of Holy Scriptures. Clement, Ignatius, Polycarp, Justin the Martyr and other writers employ abundant quotations from the Acts.

Contents

The object of this work is to give a faithful and authentic record of the acts of the Apostles and the early church after the ascension of the Lord. This second treatise of Luke is a most necessary supplement of the four Gospels. After the departure of Christ the church is founded at Jerusalem with great power and extraordinary signs. Peter, James, John and James the Less, are pillars of the church. After the question of admission to church membership had been decided the course of the Gospel is described from Antioch to Rome.

Only briefly does Luke relate the actions of Peter, James the Less, compared with the importance of the apostolic work which undoubtedly they have accomplished. The view of Luke is international. The conversion of the Gentile world is the subject of sixteen chapters of the book. About twenty years of Paul's eventful life, during a large part of which he was his most intimate companion, are then traced in the wonderful history of Gentile Christianity. Being a man of culture and education, the idea of recording what he had heard and seen in the company of his illustrious friend, Paul, seemed

advisable to him. The double purpose then was to present Christianity in its victorious course from the capital of the old dispensation, Jerusalem, to the capital of the world empire, Rome, and possibly also to present the story of the most interesting and powerful messenger of the glad tidings, Paul. The fact, that in all probability he was of Gentile Christian origin himself, made him all the more skilled for this task.

The Gentile church sprang from the mother church at Jerusalem, and in the first period it had a common interest with the Jewish, namely the election of an apostle in the place of Judas, the descent of the Holy Ghost, the preaching of Peter and John, the selection of deacons, and the martyrdom of Stephen, at which occasion the great figure of Paul appears upon the scene for the first time.

A few scholars seem to recognize contradictions between the Acts and some passages in some of the Epistles. Such contradictions are only apparent. Luke does not claim that he wrote down everything in regard to Paul and his work. If Paul mentions this, for instance, that he was in Arabia, and no trace of this is found in the Acts, this would not be proof of a contradiction. It is quite natural also that Paul himself should divulge more of his private life which Luke naturally would hesitate to present to the public eye. These passages, Acts 9,26-30 and Gal. 1,17-24; Acts 15,1 fg. and Gal. 2,1 fg., certainly supplement each other.

Division

Chapt. 1,1-3. The Prologue.

1,4-12. The Early History of the Church.

13-20. Paul's Missionary Journeys.

21-28. His Imprisonment and Journey to Rome.

Sketch of Paul's Life.

1. Period of youth.

2. Seven years of preparation.

3. Missionary Journeys 52-59 A. D.

1. **Brief Journey through Cyprus and Galatia**—Paphos, Pisidia, Antioch, Iconium, Lystra and return trip to Jerusalem.

2. **Macedonia and Achaia with headquarters at Corinth one and one-half years**—Passes through Phrygia and Galatia. Is joined by Luke. In stocks at Philippi. The tumult at Thessalonica. Preaches at Athens. Dwells at Corinth. Visits Jerusalem for fourth time.

3. **Work in Asia with headquarters at Ephesus two years**—The tour of visitation. Ephesus and the Shrine-makers. Through Macedonia. Again at Philippi. The elders of Ephesus meet him. A rest day at Ceasarea.

4. **Years of Imprisonment 59-64 A. D.**—

1. At Ceasarea two years. His defense before the Jewish mob, Felix, Festus and Agrippa.

2. On the way to Rome one year.

3. In Rome two years. His death.

Chapt. 1. After the prologue followed a lengthy account of the ascension. The place of Judas is filled by a new election. Matthias is chosen.

2. The day of Pentecost has arrived. Peter preaches and three thousand are added to the church.

3. Peter and John heal a lame man. The number of believers grows to five thousand.

4. Peter and John are imprisoned, but later freed. Communism is established among the early Christians.

5. Annanias and Sapphira sin. The apostles are again imprisoned. An angel delivers them. Gamaliel gives counsel.

6. Seven men are elected deacons, among them Stephen.

7. Stephen testifies in behalf of Christ and is stoned to death.

8. Saul persecutes the Christians. Peter and John confirm the churches. Philip baptizes the Ethiopian eunuch.

9. Saul journeys to Damascus, is called by Christ, and receives Holy Baptism. Peter heals Aeneas and raises Tabitha from the dead.

10. Peter by a vision from heaven is taught not to despise the Gentiles.

11. The gospel spreads. The disciples are called Christians at Antioch.

12. Herod persecutes the Christians. James is killed. Peter imprisoned, but later delivered by an angel. Herod dies miserably.

13. Paul and Barnabas enter upon the first Missionary Journey. They travel through Cyprus, Paphos, Antioch, Iconium.

14. At Lystra Paul heals a cripple. Paul is stoned.

15. Dissension concerning circumcision arises. A convention is held at Jerusalem. The Apostles decide that Gentile Christians need not be circumcised. Paul and Barnabas separate.

16. The second Missionary Journey commences. Paul is joined by Timothy at Derbe, has a vision at

Troas, goes to Europe, and Lydia at Philippi becomes his first convert. Paul heals a damsel of divination and is cast into prison. God intervenes and Paul and Silas are freed.

17. Paul labors at Thessalonica. Some believe, others persecute him. He is sent to Berea and finally comes to Athens, where he makes known the UNKNOWN GOD.

18. Paul labors at Corinth. Aquila and Priscilla entertain him. In a vision he is encouraged. Accused before Gallio he is freed. Apollos preaches Christ with splendid results, at Ephesus. Paul returns to Jerusalem and Antioch.

19. The third Missionary Journey is begun. Paul sojourns two years at Ephesus.¹ Following an uproar led by Demetrius he flees from the city.

20. He departs for Macedonia and Greece. On his return he raises Eutychus to life and at Miletus he takes farewell from the elders of Ephesus.

21. Paul, in spite of warnings, goes to Jerusalem. He is apprehended in an uproar and saved only with difficulty by the Roman Captain Lysias.

22. Paul defends himself before the mob. Being bound he claims Roman citizenship.

23. New dangers from the hands of the Jews threaten him. He is sent to Ceasarea, the seat of governor Felix.²

24. The Jews accuse Paul before the governor. Paul defends himself.

¹The temple of Diana was one of the seven wonders of the world.

²Felix was governor of Judea from 52-61 A. D. He is said to have been cruel and greedy.

25. Festus,¹ taking the place of Felix, grants another trial at the request of the Jews. Agrippa is present. Paul appeals to the emperor.

26. The prisoner continues his defense and makes a favorable impression.

27. Paul enters upon the dangerous voyage² to Rome.

28. He heals many diseases. Arrived at Rome, he preaches there two years.

¹Festus died 62 A. D. He is said to have been a just ruler.

²This description of the voyage has been considered of the most valuable nautical document in existence, from the days of antiquity.

Dates according to recent schemes.

A. D. LEWIN.	EVENTS.	CONTEMPORARY HISTORY, A. D.	Hast-ings' B. D.	Ram-say.	Light-foot.	Blass.	Har-nack.	Encyc. Biblica.	Weiz-säcker.
30	The Pentecost of Acts 2.....	Tiberius, Emperor, 14-37.....	29-30	30	30	29	29-30	30	30
31	Spread of the Gospel at Jerusalem.....	<i>Pontius Pilate, Procurator</i> , 26. }	30-35						
35	Preaching of Stephen.....	Deposition of Pilate, 36.....	36	33	34	30?	30	31-35	35
36	Martyrdom of Stephen.....	Death of Tiberius, 16 March, A. D. 37....	36	33	34	30?	30	31-35	35
37	Conversion of Saul of Tarsus.....	Accession of Caligula.							
38	His retirement to Arabia (Gal. 1. 17).....	Release of Herod Agrippa I.							
39	Philip converts the Samaritans and the Ethiopian eunuch (Acts 8.).....	Caligula orders his statue to be set up at Jerusalem.							
40	Herod Antipas banished to Gaul. His dominions given to Herod Agrippa I.....	Seneca, 4 B. C.-65 A. D.							
41	Circuit of St. Peter.....	Claudius becomes emperor, 24 Jan., 41; continues till 13 Oct., 54.							
42	Conversion of Cornelius.	Seneca in exile, 41-49.							
44	Herod Agrippa I., King (Acts 12. 1) of Judea and Samaria.....	Romans in Britain, 43.							
45	The disciples first called Christians at Antioch (Acts 11. 26).	<i>Cuspius Fadus, Procurator</i>	44	44	44	44	44	44	44
46	Persecution by Herod Agrippa.....	London founded, 57.....	47	47	48	45	45		
48	Martyrdom of St. James.	<i>Tiberius Alexander, Procurator</i>	49	50	51	46	47		
49	Imprisonment of St. Peter.	<i>Ventidius Cumanus, Procurator</i> .	49	50	51	47	47	45 or 49	52
51	Death of Herod Agrippa (Acts 12. 23).....	Expulsion of the Jews from Rome, 48?..	49	50		43	46		
52	<i>First Missionary Journey of Saul and Barnabas</i> (Acts 13., 14.).....	.....	49	50	.....	.....	late in 48	summer, 47-49 or 49-53	
53	The return to Antioch.....	<i>Felix, Procurator</i> , 52-59.....	late in 50	late in 51	late in 52	.....	late in 48		
54	The Judaizers at Antioch.....	Gallio, proconsul of Achaia.	52	53	.....	50	49	53	
54-57	Council at Jerusalem (Lewin).....	Claudius dies. Accession of Nero, 54.	52	53	.....	50	49		
57	<i>St. Paul's Second Missionary Journey with Silas</i> (Acts 16.-18.).....	Birth of Tacitus, 55.	52	53	.....	.....	53	54 or 58	
58	He comes to Macedonia.	.....	55	56	57	.....	53		
	St. Paul at Corinth.....	.....							
	<i>The Epistles to the Thessalonians</i>.	.....							
	St. Paul leaves Corinth and sails to Ephesus.....	.....							
	At Jerusalem at the Feast of Tabernacles.....	.....							
	Return to Antioch.....	.....							
	<i>St. Paul's Third Missionary Journey</i>.....	.....							
	At Ephesus.....	.....							
	<i>First Epistle to the Corinthians</i>.	.....							
	Riot at Ephesus.	.....							
	Leaves for Troas, comes to Macedonia.....	.....							
	<i>Second Epistle to the Corinthians</i>.	.....							
	Reaches Corinth and stays three months.	.....							
	<i>Epistle to the Galatians</i>.	.....							
	<i>Epistle to the Romans</i>.	.....							
	Leaves Corinth for Jerusalem.....	.....							

59	Arrest in the Temple.						
60	Sent to Cæsarea (Acts 23. 23). Interview with Felix (Acts 24.). St. Paul before Festus and Agrippa.....						
61	Appeals to Cæsar (Acts 25. 11). Sails for Rome (Acts 27.). Shipwreck at Malta. St. Paul reaches Rome, and lives in his own hired house (Acts 28.).....						
62	Writes his Epistles to the <i>Philippians</i> , the <i>Colossians</i> , <i>Philemon</i> , and the <i>Ephesians</i>						
63	St. Paul is heard, and released						
	<i>Epistle to the Hebrews</i> (?). Goes to Asia by way of Macedonia. Sails with Titus to Crete, and returns to Ephesus	59	60	61	56	57	57 or 61
64	Leaving Timothy there, he goes by Philippi to Corinth. <i>First Epistle to Timothy</i> . <i>Epistle to Titus</i> . Winters at Nicopolis. Journey to Dalmatia (?), and through Macedonia to Troas. Apprehension. Sent to Rome. First Trial before the Emperor.....						
65	<i>Second Epistle to Timothy</i>						
66	Martyrdom of St. Paul.....						
70	Destruction of Jerusalem.	64, 65	66, 67	67	67, 68	64	July or Aug. 64
	Nero murders Agrippina. Recall of Felix. <i>Porcius Festus, Procurator</i> , 53.						
	Rebellion of Boadicea in Britain.....						
	Great earthquake at Pompeii.....	61	62	63	.....	59	59 or 63
	<i>Great Fire of Rome, ascribed by Nero to the Christians</i> , 19 July, 64. <i>Gessius Florus, Procurator</i> .						
	The Jewish War begins. Massacre by Florus at Jerusalem. Reprise of Cestius Gallus.....						

XLVII

THE EPISTLE TO THE ROMANS

Title

“Paul, a servant of Jesus Christ, called to be an apostle unto the Gospel of God, which he promised afore by his prophets in the Holy Scriptures—to all that are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.” This is the title of the present book.

Authorship

The authenticity of the Epistle is indisputable; the internal evidence is convincing. The tone of thought, method of argument, and style, has all the characteristics peculiar to Paul. With powers strong and vigorous, he was trained to logical thinking in the best institutions of his times. Before he ever became a Christian he had become a master of thought, comprising the field of Jewish scholarship. When he accepted the Master who called him on the road to Damascus, he had light that shone into the innermost recesses of theological science as it existed at his time. Having found Titus at Troas, Paul, passing through Macedonia, made his headquarters for a considerable time at Corinth. Here it was that the Epistle to the Romans was written.

Christianity was being preached vigorously at the world capital. It had not been carried there by Paul himself, for the Epistle indicates that he never was in Rome, but only knew the Roman church by report.

The tradition claims Peter was the founder of the

church at Rome, but this is unlikely. No reference is made in this letter to Peter's work there, and this surely would have been done had such prominent apostle as Peter commenced the work. Who first planted it there, we have no definite means of knowing. The large number of people from all parts of the world likely included some Christians. "Strangers from Rome" were present at the day of Pentecost. Again, after the death of Stephen, many scattered abroad and "went everywhere."

The apostle had long wished to preach in the capital of the world empire (Acts 19,21; Rom. 1,9; 10,13; 15,23,24,28) and from there to make his journey westward to Spain (Rom. 15,28). Finding it necessary to postpone this trip, but also as a means of introduction in case he should come, he wrote this Epistle 58 A. D., a few months after he had written those to the Galatians and Corinthians.

Paul's vision was world wide. Rome, the centre of civilization at that time, was also to become the centre from which the Gospel light should radiate into the farthest corners of the then-known world.

Contents

In a grand, elaborate presentation of the whole plan of salvation the writer sent his didactic message to Rome. But why did he write such an elaborate letter? It is not polemic either against Jew or Gentile. Evidently he realized the strategic position of the Roman church. He also felt that the church must be attacked sooner or later. Already the antagonists had invaded his congregation at different places. Upon a broad, intellectual basis,

argued in wonderful dialectic completeness, Paul lays the foundations of world Christianity.

“Phebe, our sister,” who traveled from Ephesus to Rome was the carrier of the letter. His great theme is “justification by faith.” He proves at length the universal lack of righteousness of Jew and Gentile (1,18-3,20). Having thus shown the moral bankruptcy he then reveals righteousness in the Gospel as found in the redemption of Jesus Christ (3,21-26). This is the means by which God through mere grace saves Israel and the world at large (3,27-5). Then the relations of these various doctrines to other doctrines of the Scriptures are brought out (5-11). After that follows a discussion of a number of practical subjects of interest to every Christian. The doctrinal thought as a whole is resting upon Hebrew presuppositions. The Roman custom of adoption may have suggested the thought bearing on the adoption of the believers by God as sons and heirs. The Epistle is a masterpiece of presentation of the way of salvation. Everything in it circles around the two poles, Sin and Grace. Faith is the hand which grasps Salvation, and Hope and Love are fruits of faith.

Division

Chapt. 1,1-17. Greeting. Theme of the Letter.

1,18-11. Doctrinal Part.

12-14. Hortatory.

15-16. Supplementary.

Chapt. 1. Salutation. Introduction: “I am not ashamed of the Gospel; for it is the power of God unto every one that believeth.” Outside of the Gospel there is only a revelation of God’s wrath. This

is seen in the preponderance of sin among the Gentiles.

2. God is just. His righteousness shall prevail, whether Jew or Gentile.

3. The Jews have certain prerogatives. But none is justified by law. Jews and Greeks alike are sinners. The only justification valid before God is that wrought through the God-man Jesus Christ.

4. Abraham's faith was counted as an imputation of righteousness. He and his seed received the promise. So likewise faith of the Christian is to be imputed.

5. Peace with God is the consequence of such imputation. Righteousness and life comes through Jesus Christ.

6. This grace comes to man through baptism. By this means he enters into fellowship with Christ. Man must not let sin reign, for death is its wages.

7. Jesus Christ has redeemed man from sin and the power of the law.

8. Those who live in Christ are free from condemnation. The flesh brings harm. The spirit is life. "For I am persuaded, that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus."

9. Paul sorrows for the Jews. Though children of Abraham, not all are children of the promise. Jehovah is still merciful to those who will listen to him. He also calls the heathen to become heirs of the kingdom.

10. There is a difference between the righteousness of the law and of faith. Salvation is open to all who believe. Israel does not believe.

11. God has not rejected Israel. Some were elected, some were hardened. When the heathen have entered the kingdom of grace, Israel also shall be won back to love and obedience.

12.¹ The believers should enlist in the service of their Master, who will demand mutual helpfulness and brotherly love.

13.¹ The disciple of Christ will take the right position towards authority established by God.

14. The weak should be treated with patience. Things indifferent should not justify men to condemn one another. "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost."

15. The strong must bear with the weak. Harmony must prevail between the different members of the congregation. Christ did not please himself, neither should his followers attempt to do so. Paul justifies his writing to the Romans and concludes with a benediction.

16. Divers salutations are conveyed and the whole book concluded with giving thanks and praise to God.

¹Chapter 12 and 13 have many things in common with the First Epistle of Peter. It may, therefore, be safely assumed that Paul knew this letter and based his exhortations upon it.

XLVIII

THE FIRST EPISTLE TO THE CORINTHIANS

Title

“Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth.”

Authorship

The authorship of this Epistle is not in doubt. The internal as well as the external evidence available silences all venturesome criticism. Much discouraged by the unfruitfulness of his sojourn Paul left Athens after his memorable address in the Areopagus and sailed to Corinth. This city was no longer the old city so famous and so powerful in the days of the Peloponnesian war. It had become the capital of the Roman province of Achaia. Though abounding with industries and wealth it was morally corrupt. Into this city of large proportion, with its seething mass of Jews, merchants, philosophers and agents of all sorts of vices, the lonely apostle found his way. Evidently his stay here impressed his imagination, for he draws many illustrations from their stadium, races, courts of justice, theatres, and their garlands of Isthmian pine. The church there was made up of Jews with their tendencies to bigotry and of Gentiles with their propensities to worldliness. Dissension, disorders, and immorality of the grossest kind abounded. Besides that, practical questions of importance were needing the wisdom and inspiration of their spiritual father. Paul's residence at Ephesus was made anxious by these disturbed affairs. This first letter was written in

Ephesus¹ in the spring of 57 A. D. He had previously written a letter, which had not been preserved and in which he had given instruction as to what the attitude of the true follower of Christ should be in these matters referred to above. Timothy had been sent to Corinth (4,17; 16,10). Paul directed the church to follow his instructions.

Worse troubles than at first appeared prevailed. Factions arose in the church threatening disruption. A delegation from Corinth visited (16,17) the apostle, inquiring how the church should act in view of certain perplexing social difficulties. Sound doctrine was imperiled, abuses crept into public worship, extravagance and pride, errors about the resurrection, and actual immorality were rampant in the congregation. To meet these conditions was the purpose of this letter and it was doubtless carried back to Corinth by this delegation.

Contents

The subjects in which the Corinthians needed instruction are taken up in regular order and are answered with masterly tact and wonderful firmness. The factious spirit first needed correction. Paul, Apollos, Peter, even Christ had become party names. Especially Paul and Apollos are contrasted. What are they? Co-laborers in Christ. Paul had laid the foundation and Apollos had built on it. To the Jew he presents a Gospel of righteousness, and to the Greek true wisdom. The rest of the letter mainly occupies itself with answering the many

¹The note at the end of the Epistle in the King James Version stating that it was written at Philippi, is an addition of a later scribe and is erroneous.

questions and solving the numerous problems that had arisen. There were questions about marriage and celibacy, second marriages and mixed marriages, marriages of wards and daughters. There were bitter disputes between the "weak" and the "strong" on the question of meats offered to idols. It was asked whether man or woman should come to public worship with heads uncovered. There were difficulties as regards spiritual gifts. The resurrection of the dead had become an object of bitter controversy. The collection to be taken for the poor of Jerusalem also needed attention. In answer to all these questions, the apostle sent this long and careful Epistle to the congregation at the Achaian capital. The style is largely classical, and the vocabulary is very rich. Yet Paul does not bow to the spirit or influence of Greek wisdom, for behind it there lurks much sin.

Division

Chapt. 1,1-9. Introduction.

1,10-6. Serious Moral Evils are Reproved.

7-20. Christian Liberty is discussed.

11-14. The Good Order in a Christian Congregation.

15. The Resurrection of the Dead.

16. The Collection for Jerusalem. Greetings.

Chapt. 1. After salutation and thanksgiving the apostle exhorts to unity.

2. The Gospel has been preached to the Corinthians not in excellency of speech, but simplicity. The wisdom of this world is foolishness with God.

3. Paul and Apollos are both ministers of Christ.

Division hurts the body of Christ. Men are the temples of God and must be kept holy.

4. Paul suffers much on account of the Gospel.

5. The old leaven of immorality must be purged out.

6. The disputes among Christians should be settled out of heathen courts. Defilement is reprov- ed.

7. Fidelity is demanded in marital relations. The sanctity of marriage is upheld, although as to him- self the apostle avows his preference for an un- married estate.

8. Bold and tactful are the directions given in re- gard to the eating meat of idols. For the sake of the weaker brother, the stronger should deny himself.

9-10. The Christian must not be led away by pagan surroundings.

11. Abuses which had crept into the church are corrected. The love feasts had become occasions for revelry. The Lord's Supper is discussed.

12. Manifold are the spiritual gifts, but all have one origin, the Spirit.

13. After discussing all the different gifts, Paul knows of a "more excellent way," Love. The eye fills with delight and his soul with deep emotion as he discusses this way.

14. Edification should be the moving motive of all public exercise. Gifts are not an end in themselves.

15. The resurrection of Christ is attested by many witnesses. Christ is risen; the dead must rise. Praise to God for his victory. A masterly argument.

16. Paul exhorts and plans and concludes with a benediction.

XLIX

THE SECOND EPISTLE TO THE CORINTHIANS

Title

“Paul, an Apostle of Jesus Christ through the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in the whole of Achaia.”

Contents

The first letter did not at once change all the conditions existing at Corinth. Timothy having been sent thither had returned to Ephesus. Then Titus was sent in his place. Meanwhile Paul was driven from Ephesus through the stir created by Demetrius. He had hoped to meet Titus at Troas. Either Paul arrived at Troas earlier than expected, or Titus had been delayed. So Paul went to Macedonia with great unrest and longing to meet Titus in order to learn of conditions in Corinth, and how his letter had been received. At last Titus came, and the tidings he brought seemed favorable. The people apparently listened to the advice of the apostle and corrected some abuses. Possibly out of kindness Titus did not explain the new situation which made matters very discouraging indeed. Paul's change of plan of the promised visit had given rise to many remarks most injurious to the character of the apostle. A disaffected minority had hinted at his cowardice in not coming, his vacillation in changing his mind, the baldness and

¹The note at the end of the Epistle in the King James Version stating that it had been written in Philippi, is erroneous.

simplicity of his speech, the fact that he had no commendatory letters from Jerusalem, and his dubious position as regarded the law. They insinuated doubts as to his perfect honesty and charged him with underhand designs with reference to the collection. These charges came at a time when the apostle was suffering overwhelming distress. It became his duty to defend himself, however distasteful. The unscrupulousness of his opponents forced him to refute any semblance of egotism in strong terms. He could not possibly permit the Judaizers to call in question his Apostolic authority. This Epistle is entirely different from the first, where he corrected the abuses of a most unsatisfactory church.

In the Second appears the impassioned self-defense of a wounded spirit to ungrateful children. Affliction is the predominant thought. The troubles at Ephesus, the anxiety at Troas, the consolation of Macedonia all find expression in a most emotional manner.

He justifies his authority, pours forth his love, reviews his life, rebukes and pleads, chastizes and cheers, with a rush of language, which betrays the highly wrought condition of his mind. He lays bare his soul and gives a glowing description of his ministry. After having expressed great joy in the restored fidelity of his converts, he urges them to liberality and to receive Titus and others who were about to visit them. At the end of the ninth chapter there is a sudden, startling break in the whole manner and tone. Vehemently, scathingly, giving references of events in his history not recorded else-

where, he denounces the minority who attacked his person, authority and work. In the autumn of 57 A. D. he finally reached Corinth himself, tarried there over winter and probably adjusted the many difficulties. It was while at Corinth at this time that the letter to the Romans was written.

Division

Chapt. 1-7. The Repentant Members are Restored to Confidence.

8-9. Liberality is Urged for the Suffering Jews.

10-13. The Antagonists are Reproved.

Chapt. 1-2. The apostle encourages the Corinthians against troubles. Explains the reasons for not coming to them.

3-4. Faith of the Corinthians is his commendation. Faithful in preaching the Gospel he also endured great persecution for its sake.

5-6. Paul has hope of immortal glory. Reconciles sinners with God through Christ.

7. He finds comfort in afflictions. Godly sorrow works repentance.

8-9. The example of the Macedonians should incite the readers to liberality.

10-13. Paul defends his apostleship in a masterly manner. He has reason to boast of outward advantages, but he chiefly glorifies in him who said: "My grace is sufficient unto thee, for my power is made perfect in weakness." Greetings and the Apostolic benediction close this letter.

L

THE EPISTLE TO THE GALATIANS

Title

“Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the father, who raised him from the dead), and all the brethren which are with me, unto the churches of Galatia.”

Authorship

The authenticity of this letter has not been called in question. But where was Galatia? The Galatians were Gauls and Celts, who settled in Asia Minor about 250 B. C. on both sides of the Halys river. The Romans conquered this country about 80 B. C. and it became reduced to a Roman province about 26 B. C. The chief cities were Ancyra, Pessinus, and Tavium. It is noticeable that Luke does not use the word “Galatia,” but specifies this district as the “Galatic Land and Phrygia” (Acts 16,6; 18,23). It was on his second Missionary Journey that Paul had established churches in this territory. There does not appear to have been any one city which he had made his headquarters as in the case of Ephesus and Corinth respectively. The Epistle is addressed to “the churches of Galatia,” which term probably included many Christian settlements scattered over a vast territory.

While at Ephesus, a report reached the apostle from Galatia that certain men coming down from Judea had created a disturbance among the Christians, contending that the Gentiles converted to Christianity were to be circumcized, and that Paul who taught the contrary, was of inferior authority

to the other apostles and out of accord with Peter. Then, too, they taught the continued obligation of the Mosaic Law. Paul's mind was filled with grievous apprehensions, for the work of these Judaizing missionaries struck at the very heart of his Gospel. The church of Jerusalem was misrepresented, the old conflict which the council of Jerusalem sought to settle was revived.

This letter, written in inspired indignation, endeavoring to bring back the erring and misled, was composed at Ephesus¹ probably about 57 A. D.

Contents

The object in the Epistle is to recall the Galatians to the Gospel which they had first received from himself, the unchangeable good tidings of justification by the free grace of God, simply through the faith in Christ, and not by the deeds of the law.

After a brief introduction he proceeds to vindicate his apostolic authority. God himself had called him to his high office and Jesus Christ, his Son, had revealed to him the mysteries of the kingdom.

Barnabas and the mother church had approved his Gospel. Peter's tendency to give away to the Judaizing influences was not to be looked upon as a difference in doctrine, but simply as a yielding in the hour of weakness. It is folly to forsake the crucified Redeemer who has freed men from the ritual law. This law was needed in the old dispensation as a tutor to Christ, but now the Christians are freedmen, seed of Abraham in a spiritual sense. A postscript in regard to the apostle's own hand-

¹The note at the end of the Epistle in the King James Version stating that it was written at Rome, is erroneous.

writing and a summary of the contents conclude the letter. All further attacks are useless, because he said: "I bear in my body the slave-marks of Jesus."

Division

Chapt. 1-2. The Apostolic Calling of Paul.

2-5. Proof of the Validity of his Doctrine.

6. The Right Use of Christian Liberty.

Chapt. 1. The apostle wonders why the readers have so soon left the truth, and have followed those who have preached a different Gospel. Paul's Gospel has been received by him from Christ and approved by the church.

2. The council at Jerusalem showed that he was in harmony with the rest of the apostles. Faith in Jesus only justifies.

3. Abraham, too, was justified by faith. The law came later, as a tutor to Christ. There is no difference between those who believe in Christ.

4. Till Christ came, all were under the ritual law.

5. The Galatians are admonished to stand fast in their liberty, and to turn away from false teachings and works of the flesh.

6. They are admonished to forbearing and to sow seeds of the spirit.

LI

THE EPISTLE TO THE EPHESIANS (?)

Title

“Paul, an apostle of Jesus Christ through the will of God, to the saints (at Ephesus?) and the faithful in Jesus Christ.”

The words “in Ephesus” are not found in the best manuscripts. It is rather difficult to determine whether these words were omitted in some manuscripts from the original text, or whether they were inserted in others where the text had them not. In either case, however, the letter was not meant for the Ephesians alone, but was intended as an encyclical letter, to go the round of all the churches in that neighborhood. If solely intended for the Ephesians, it would have certainly contained salutations to Paul’s many friends at the great commercial centre of Asia Minor. Then, too, the character of the communication is general and no specific local questions are discussed. The theory of its being a circular letter addressed to the churches of Asia seems well founded. It is perhaps the one mentioned in Colossians 4,16 as the Epistle from Laodicea, a copy having been left there by Tychicus, the personal friend of Paul, who distributed copies of it among the congregations of the province. Possibly it was finally kept at Ephesus, hence the title, “To The Ephesians.”

Authorship

Some modern critics (De Wette, Baur, S. Davidson, etc.) have doubted that the letter was written by Paul, basing their opinion on the supposed in-

ternal evidence: the wordy repetition of that to the Colossians; expressions, which seem to indicate that the writer had never been in Ephesus (1,15); the omission of a salutation mentioned before, the intended readers were wholly Gentile. But the internal and external evidence in favor of the Pauline authorship by far overbalances the apparent reasons given by the critics. In several places the "prisoner of the Lord" is referred to. There were two places where Paul suffered imprisonment, Cesarea and Rome. And the fact that Tychicus was the bearer of this letter as well as those to Colossians, Philipians and Philemon, and other allusions make it likely that Paul was in Rome when he wrote this letter, probably about 62 A. D. The helpers named, Timothy, Luke, Epaphras, Demas, Mark, Aristarchus, all point to the capital on the Tiber.

Contents

The Epistle is closely related to Colossians in language and thought, which merely indicates that the writer composed both under similar conditions and frame of mind. The subject matter, however, is not identical. In the Ephesians the church as the body of Christ received considerable emphasis, while in the Colossians Christ is considered "the fulness of God." The general thought in this letter does not reveal a specific object, the design is to confirm, edify, animate and elevate the readers. The atmosphere is very bright and the sky is sunny. The believers sit with Christ in heavenly places and tarry in the new Jerusalem. Earnest prayer for spiritual growth, the spiritual history of the correspondents and the goodness of God are dwelt

upon with a wonderful depth of thought. The last three chapters are of a practical nature. The office-bearers of the church, the characteristics of the Christian receive attention in a spirit of glowing delight.

Division

Chapt.1-3. Doctrinal Subjects.

Chapt. 4-6. Practical Subjects.

Chapt. 1. God has blessed men with his Sonship. Thanks are given for the love which God has given to the churches. The glory of Christ is exalted.

2. Man, dead in sin and trespasses, has been quickened. The ritual law of Moses is no longer valid. God reconciles men unto himself by the cross.

3. The hidden mystery, that the Gentiles should be saved, is made known to Paul.

4. Unity in the church is essential. The new man will put off lying and all manner of evil.

5. Let love prevail. Fornication and all uncleanness must be cast aside. Each should be filled with the Holy Spirit. Parents have duties towards their children.

6. Children have duties towards their parents, the servants towards their masters. In the battle against evil it is necessary to put on the whole armour of light. Intercessions and commendation of Tychicus conclude the Epistle.

THE EPISTLE TO THE PHILIPPIANS

Title

“Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons.” This is the title of the present book.

Authorship

Of the genuineness of this Epistle there can be no doubt. The internal evidence, language, style, and content all point to Paul. The external testimony is large, since the early fathers and writers at numerous occasions reproduced from it words and expressions. It is found in almost all ancient lists of the books of the New Testament.

Paul came to Philippi on his Second Missionary Journey. Quietly his labors opened at the river-side, where his first convert in Europe was won to Christianity, “Lydia, the seller of purple.” Avarice caused his imprisonment (Acts 16) there, but having claimed the privilege of Roman citizenship he and his companion were released. Paul probably revisited this city several times afterwards. A mutual attachment arose between the apostle and this church, which later in prison, caused Paul to yearn for the tender, helpful sympathy, and liberality which was characteristic of the Philippians. That this was the only church from which Paul was willing to accept help was a striking testimonial for their zeal and love. This letter was written later than the three which Tychicus and Onesimus bore to Asia and contains the warmest greetings from

the imprisoned apostle and his sincere gratefulness for a gift which they had sent him through Epaphroditus (2,25; 4,14), and also contains much personal news, such as friend would send to friend. There was no crisis at Philippi which demanded the attention of the writer, but it is a pastoral letter to a devoted congregation, full of tender expression of ripe Christian experience.

Contents

Telling them of his own circumstances, he dwells with affectionate friendship also upon theirs. He calls them saints in Christ, "his brethren, dearly beloved and longed for, his joy and crown." He mentions their bishops and deacons (1,1), probably because they were the official agents through whom the gift had been sent to the apostle. The title "overseer," *Episcopos*, was replacing "elder," *Presbyteros*. It would seem that the term *Episcopos* was prevalent among the Gentile churches, and thus became a Hellenic equivalent for the Hebraic "*Presbyteros*." Already the Philippians have given the apostle much satisfaction and he entreats that they complete the joy he has in them. In the face of temptation to disunion, he exhorts the members to cultivate lowliness and unselfishness. He knows this is a hard lesson; precept is not sufficient, therefore he points to the example of Jesus. The church must be blameless and obedient to his word. Timothy will come to them shortly, Epaphroditus has recovered from a dangerous illness, Paul will send him at once with this letter, which is perhaps the least dogmatic, but full of expressions of Christian joy, unity, unselfishness, and humility.

Division

Chapt. 1. Greetings. Paul's intercedes on behalf of the Philippians. His imprisonment has served to further the Gospel. He hopes that conditions may change soon. He is ready to glorify Christ and to depart from this world.

2. Unity and humility are essential in the church. Christ has furnished a wonderful example of humility.

3. The Christian possesses overwhelming joy in Christ. Paul counts all things but loss that he might win Christ. He "presses toward the mark for the prize of the high calling of God in Christ Jesus."

4. Again Paul admonishes to holy joy, to freedom from care, to every virtue. The gift sent him is acknowledged with fine courtesy and finally God's blessing is invoked upon the givers, and greetings are sent from all the saints in Rome to all the saints in Philippi. "The grace of our Lord Jesus Christ be with you all."

LIII

THE EPISTLE TO THE COLOSSIANS

Title

“Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, to the saints and faithful brethren in Christ which are at Colossae.” Colossae was an inland city of Asia Minor situated on the river Lycus, ethnically belonging to southwestern Phrygia, politically it was included in the Roman proconsular province of Asia whose capital was Ephesus. Paul himself had not been the founder of this church according to 2,1. It would seem that it was the work of Epaphras, who had possibly carried the Gospel to Colossae during Paul’s residence at Ephesus. Philemon, also a Colossian, had been one of Paul’s converts (Philem. 19) and he too may have heard the apostle at Ephesus and carried the glad tidings to his home town. Epaphras had come to visit Paul in captivity at Rome, bringing a good report of the general condition of the Colossian church, at the same time, however, filling the apostle’s mind with deep anxiety (2,1-4) by the tidings that new and perilous doctrines were gaining a footing here.

Authorship

The partial authenticity of this Epistle is allowed even by many critics. It is therefore hardly necessary to show that it is thoroughly Pauline from beginning to end and that its unity stands unimpaired. Internal and external evidence is unbroken and general, and there can not be any serious doubt as to the Pauline authorship. The letter was written

during the captivity of the apostle in Rome, the occasion being furnished by the return of Tychicus and Onesimus to Colossae, the former carrying in addition to this letter also the letter to the Ephesians and Philemon.

Contents

The new insidious form of false teaching which had arisen at Colossae was a combination of Jewish rites with a mystic theosophy, undermining the believers' confidence in the all-sufficiency of Christ's sacrifice. There was also an ascetic tendency, perhaps because it was considered to be conducive to spiritual illumination. The whole system tended to limit the authority of Christ, and yet these teachers still assumed the character of Christian. These errorists, then, were philosophical, Judaizing, visionary, ascetic Christians. Paul upholds the truth. The Christology here is of the same type as that found in the earlier Epistles. Christianity is brought into conflict with a Gnosticizing Theosophy. Christ and his work are exalted. The Christian finds completeness only in him. Paul, the aged, the worn, languishing under the hardships of imprisonment, lacks the glow and vehemence of his former letters. This letter belongs to the mellow afternoon rather than to the noon of his vigor of life.

Division

Chapt. 1, 1-14. The writer introduces himself. Salutations.

1, 15-3. Christ is All-sufficient.

4. True Holiness of Life is Essential.

Chapt. 1. After the greetings, Paul recites the

good report heard, in regard to faith, love, hope and knowledge of the truth. The fulness of Christ has an all embracing effect of reconciliation. This is the world-wide Gospel which Paul announced.

2. The threatening dangers may be avoided if the Christians will shun philosophical speculations and vain traditions. False teachings are refuted.

3. Positive injunctions set forth with considerable fulness the true Christian life in its practice, as contrasted with asceticism and the visionary illusions of theosophy. The duties of family life are enumerated.

4. Brief exhortations of a general character are added, and the Epistle concludes with personal messages and greetings, and is sealed by the writer's authenticating signature and benediction.

THE FIRST EPISTLE TO THE THESSALONIANS

Title

“Paul, and Sylvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ.” Thessalonica was a large seaport of Macedonia. In ancient history it appears under the name of Therma, so-called from the hot springs in the neighborhood. Cassander, King of Macedonia, rebuilt the city and called it Thessalonica in honor of his wife, the half-sister of Alexander the Great.¹ During the time of Paul, Thessalonica was a populous and flourishing city, chiefly inhabited by Greeks. The church was founded by Paul and Silas after their release from the prison at Philippi.²

Authorship

It has been objected against the genuineness of this letter that it contains only a single statement of doctrine, whereas Paul usually delights to present the doctrinal aspects of the Gospel. There is nothing in the Epistle at variance with the opinion and spirit of Paul and such similarities of traits of character, such strong individuality impressed upon the work, would indeed be difficult to invent. The letter may well be considered a continuation of the personal relationship of the apostle with the young and flourishing congregation at Thessalonica. After a brief sojourn of about three or four weeks the apostle wished to re-visit it, but obstacles prevented

¹Strabo VII. Frag. 24.

²Acts 17.

this. Timothy had been sent thither, and returned from his mission. He speaks of the separation from them only having taken place a short time ago.¹ The time probably may be fixed as 52 A. D., and the place of writing was Corinth.² This was probably the first Epistle of Paul preserved.

Contents

The first Epistle was written partly out of joy over the faith of church, and partly on account of the perils threatening the young congregation. Some had a disposition to neglect their daily work, others feared that the dead saints would lose their part in the coming kingdom, and again, there were indications of friction in the church.

The Epistle thus becomes a warm pastoral letter, urging industry of life, assuring the living that the dead will not be at a disadvantage at the Lord's appearing and admonishes to peace and good will, one to another.

Division

Chapt. 1-3. Strengthening of the Afflicted.

4,1-12. Warning Against Worldliness.

4,13-5. Teaching in regard to the Second Coming of Christ.

Chapt. 1. The Thessalonians are commended for their faith and love.

2. The writer recounts in what manner the Gospel was preached and received by them. They are followers of God and examples to others.

¹Thess. 2,17.

²The note at the end of the Epistle in the King James' Version, stating that it was written at Athens is evidently erroneous.

3. The apostle strengthens them by the great love which he manifests towards them, in sending Timothy to them.

4. The Christian must live a godly life, love his fellow man, sorrow moderately for the dead. The resurrection is described.

5. Christ comes again to judge the quick and the dead. Exhortations and precepts together with the greetings conclude this letter.

THE SECOND EPISTLE TO THE THESSALONIANS

Title

The writer prefaces this Epistle with the same words with which he introduces himself and the recipients of his first letter, Sylvanus and Timothy again being mentioned as before.

Authorship

The external evidence is in favor of the authenticity of this second Epistle to the Thessalonians, neither is the internal evidence in any way deficient. The character of Paul is impressed upon every line.

It was evidently written shortly after the first, probably around 53 A. D.

Contents

A peculiarity of this Epistle is the prediction of the "man of sin," contained in the second chapter (2,1-12), which distinguishes itself from all other writings of Paul and is closely allied to the prophecies of Daniel and the Apocalyptic visions of John. It is natural that this prediction should have peculiar attraction to the early church, suffering from persecutions. This letter was occasioned by further reports of the misapprehension of the term "the day of the Lord," some believing that it had already come and that the return of Christ might be expected any moment. This false impression had tempted many to idleness and disorder and the apostle hastens to correct the error.

After an introduction the apostle requests that

the Thessalonians be not disturbed that the “day of the Lord” was present. It is idle to speculate about it. This day shall not come till “the man of sin” is fully revealed. Repeated commands to imitate a sober, industrious life, and to separation from everything that is contrary to the Lord’s word, form the main contents of this letter.

Division

Chapt. 1,1-7. Introduction.

1,8-12. The apostle corrects erroneous views in regard to the Second Advent of Christ. Wickedness must first reach the highest degree, then judgment will come.

3. The writer admonishes to watchfulness, prayer and words of love and hope. Greetings and the benediction form the close of this letter.

LVI

THE PASTORAL EPISTLES

A. The First Epistle to Timothy

Title

The letters to Timothy and Titus are called pastoral letters, because they contain directions for pastoral work. "Paul, an apostle of Jesus Christ our hope, unto Timothy, my true child in the faith." This is the title of the present letter.

On his second visit to Lystra Paul finds Timothy and his mother Eunice, believers.¹ Instructed and brought up in the nurture and admonition of the Lord he knew the Scriptures from his childhood days. He served the apostle and the church in a most devoted and faithful manner. Timothy followed the apostle into his first Roman captivity, but his permanent place of residence at last was Ephesus, where according to tradition he died the martyr's death as a Christian bishop.

Authorship

The genuineness of the Epistles to Timothy and Titus has been doubted by many critical scholars, some alleging that they are plainly directed against the second century heresies, mainly Gnostic. Others argue that the stress laid on church organization is a development of the post-apostolic age. And again it is claimed that the teaching and style of the pastoral Epistles is utterly unpauline. But this criticism may be met by a greater array of opposing considerations. It will be noted that already at the

¹Acts 16,1 fg.; 2 Timothy 1,5.

time of the authorship of the Epistle to Colossians similar heresies were found to exist among the Christians at Colossae, namely a Gnosticism with distinctly Jewish color, such as is found in the pastoral letters. This fact then becomes really weighty evidence in favor of the pastoral letters, since the references to "myths and endless genealogies" fit better in the first than the second century.

The stress on church organization, the terms "presbyter," "bishop," and "deacon" were certainly in usage at this period, but bishops with settled dioceses did not exist at this time. They are simply overseers of the flock, local pastors. The internal evidence as regards style, diction, doctrine, sentiment, allusions to men and things and places are in full accordance with the testimony of the apostolic fathers and later writers which undoubtedly assign these Epistles to Paul.¹ These letters must be assigned to a time posterior to that embraced in the narrative of Luke in the Acts. At the end of two years' imprisonment Paul probably was released and again resumed his work as an apostle to the Gentiles. Eusebius, who was the great collector of history from works now lost, and of traditions current in the early church, after citing the closing words of Acts, relates² that the current account was that "the apostle, having then made his defense, afterwards started again on his work of preaching, but that having come to Rome a second time, he was perfect by martyrdom, at which time,

¹Clement of Rome 96 A. D.; Ignatius 110 A. D.; Polycarp 110 A. D.; Eusebius 340 A. D.; Theodoret 457 A. D.; Jerome 420 A. D.

²Eccl. Hist. II,22.

being imprisoned, he wrote the Epistle to Timothy.” Clement of Rome, likewise, seems to indicate¹ that Paul visited Spain immediately before his departure from life. The Acts do not record his visit to the West, which must have taken place after the imprisonment mentioned at the close of the work of Luke. The testimony of other earlier writers bears out these facts. It would seem clear then, that these letters were written subsequently to Paul’s imprisonment in Rome related in Acts 28, and shortly before his martyrdom in the imperial city as related in ecclesiastical history, possibly 65 or 66 A. D.²

Contents

As to contents and style the three Epistles plainly indicate a common source. Paul having left Titus in the oversight of the churches of Crete, and Timothy in that of the church at Ephesus, writes practical instructions to both, how to rule and order the churches committed to their care. The conduct of public prayers, the discipline of the church and character of the clergy, warnings in regard to the existing heresies, and a few directions peculiar to each, make up the contents.

The second Epistle to Timothy, however, is somewhat different in nature. Timothy receives directions in stress of trying circumstances, persecution and heresies as to how to meet them. A brief statement of the apostle’s condition in Rome and an urgent entreaty to Timothy, twice repeated, to

¹Epistle Corinth, p. 10.

²The note at the end of this letter in the King James’ Version stating that it was written from Laodicea is erroneous.

hasten to him, concludes the second Epistle.

The first Epistle to Timothy warns Timothy against false teachers of the law. He needs stirring up to a spotless life. No one need to despise his youth, but he is to be an example to all. The bodily weakness should receive due consideration. Growing heresies should be withstood and friction in the government of the church be removed.

Division

Chapt. 1. Directions to meet Jewish-Gnostic Heresies.

2-3. Directions for orderly conditions in the church.

4-6. Timothy's Personal Conduct.

Chapt. 1. After the greeting, Timothy is exhorted to keep sound doctrine. This charge is to hold against all heresies.

2. Public worship is to be conducted orderly. Women should not teach publicly in the congregation, but learn to be silent.

3. The officers in the church must have special qualifications.

4. Timothy is exhorted to be a true teacher of the mystery of godliness.

5. Directions are given how to treat old, widows, servants and those who err.

6. His life should be free from worldliness, his faith should be manifested in his walk. False teaching must be avoided.

B. The Epistle to Timothy

Title

“To Timothy, my dearly beloved son.” It is with

these words of tender affection that Paul addresses Timothy. The writer is again a captive, and it is possible that this is the last of all the Epistles written by Paul. He is chained and in bonds, but friends may visit him. "Demas has gone back to the world, Crescens is working in Galatia, Titus in Dalmatia, Luke only is with Paul." The prisoner longs for the company of Timothy who is to bring Mark with him. The shadows of approaching death are hovering over him, and the Lord has in store for him the crown of righteousness. The Epistle was written probably about 66 A. D.

Contents

After greeting and thanksgiving, Timothy is exhorted to steadfastness in the Gospel of Christ. Courage and constancy are to mark his life. He is to avoid strife of words and is enjoined to have the true word preached against the false teachers. The apostle in his utter loneliness bids Timothy hasten to him lest he should fail to see him.

Division

Chapt. 1-2. Exhortations to Courage in Suffering, to Confession of Faith.

3-4. Directions for Right Administration of his Office.

Chapt. 1. Timothy must not be ashamed of the Gospel as neither Paul and Onesiphorus from Ephesus were ashamed.

2. He must show himself a good warrior of Christ, and be grounded in faith and teaching upon the foundation of God.

3. The errorists in the church must be reproved

through the rightful preaching of the everlasting Gospel.

4. And in spite of all tribulations, Timothy must remain faithful as Paul remained faithful even in the face of death. With personal direction and salutations this last letter of Paul comes to a close.

C. The Epistle to Titus

Title

“To Titus mine own son after the common faith.” This is the title of the third pastoral letter. Titus, a Greek, probably from Antioch, had become a Christian on Paul’s First Missionary Journey, (Gal. 2,3; Tit. 1,4).

A steady companion of Paul he was at different occasions entrusted with special errands in behalf of the cause of the Gospel. When Paul had regained his freedom after the first captivity he had left Titus in the island of Crete to continue the work begun here by the apostle.

According to tradition, having visited Paul at Rome and having ministered unto him until the last, he returned to Crete, where he remained as bishop till his death. The Epistle is probably written between the first and second letters to Timothy, about 65 A. D.

Contents

The general instructions are very similar to those of 1 Timothy. Numerous defects were found in the new church in the island of Crete. The people were notoriously corrupt, deceptive and inclined to idleness. Besides this, Jewish errorists, false teachers, had found their way into the midst of these Chris-

tians, who opposed sound doctrine and proved very unruly, disturbing and unsettling the faith of many.

Paul tells Titus what sort of an organization he should establish, of what nature an elder should be, and why such men are needed; he prescribes the virtues of a domestic and social life among all classes and conditions of men and closes with a warning against the false teachers and a series of personal directions. The apostle is deeply grieved over the conduct of many of the Cretans, for he sends greetings only to those who love him. "Filthy lucre" and heresy had caused great trouble in the church.

Division

Chapt. 1. Qualification of Ministers.

2-3. The Pure Doctrine and Its Defense.

Chapt. 1. True ministers and evil teachers are described.

2. Titus is admonished to right conduct in life and teaching.

3. A life in God will produce the right conduct towards authority and all men. Personal directions and greetings close the letter.

LVII

THE EPISTLE TO PHILEMON

Title

“Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved fellow-worker and to Apphia our sister, and to Archippus our fellow-soldier, and to the church in thy house.” Philemon, his wife Apphia, his son Archippus, and the church which gathered in their home at Colossae are thus addressed by the writer.

Authorship

This brief Epistle bears directly and vividly the stamp of Pauline genuineness. It is the only specimen of Paul’s private correspondence. Tychicus, who bore the letter to the Colossians, also carried this one to Philemon.

Contents

Philemon, a well to do Christian, owned a slave named Onesimus, who ran away, came to Paul in Rome and was converted. Evidently Onesimus put himself entirely into the hands of Paul. The apostle at once saw the possibility of great service of the former slave to the church, and an attachment having sprung up between the aged man and the youth, Paul writes this charming letter of respect and love to his master. The resentment of a master toward a runaway slave would be hard to endure. The apostle therefore took every means in his power to ensure a full and ready forgiveness. The sum of which, possibly, Onesimus had defrauded his master the writer gave his personal undertaking to repay.

Tychicus, the trusted brother, is made the messenger. Paul with wonderful tact and refinement enters upon the solution of the troublesome question, not only of Onesimus, but of all slaves. They are no longer chattels of their masters, but if redeemed in Christ, precious in the sight of God. All Christians are brothers, free or slave. But Paul does not command, he simply entreats. Philemon is urged to receive him as "more than a servant, even as a brother beloved, specially to me, but how much more to thee, both in the flesh and in the Lord." At the conclusion the writer hopes to visit Philemon. Those with him send greetings.

LVII

THE EPISTLE TO THE HEBREWS

Title

The designation "To the Hebrews" PROS EBRAIOUS, was not originally found in the text, but is a later addition. The internal evidence indicates, however, that the letter was sent to Christians of Jewish race, residing in some definite locality. This conclusion follows from the reference made to the past experiences of the readers, their departed leaders (3,7), and the expressed intention of the writer to visit them (13,19,23). Chrysostom, and the Greek fathers generally supposed that the readers were to be located in Palestine. Others have thought of Antioch, others again Rome, and still others Spain. But this cannot be determined. The locality¹ from which this letter was written is equally uncertain. The expression "they of Italy salute you" does not settle the question since it may mean any person who had come from Italy. The readers are in great tribulation, but which persecution of a general nature was in progress at the time of writing can only be a matter of conjecture. If, however, it is true, as may be inferred from the allusions to the temple and its services, found in this work, that it was written while the temple was still standing, which must have been before 70 A. D., then it is possible to think of the readers as suffering from the persecution which broke out over the Christians of Palestine and neighboring territory after the death of

¹The note at the end of the letter in the King James Version, stating that it was sent from Italy, is uncertain.

Stephen. In that case the readers could be located in Palestine or the adjoining countries.

Authorship

The Epistle itself is anonymous, no intimation of the writer's name being given anywhere. Clement Romanus quotes it at the end of the first century, but he does not mention the author. Tertullian mentions Barnabas as the writer. Clement Alexandrinus and others, on account of the pure classic Greek and certain similarity of expression between the Acts and this Epistle, have ascribed it to Luke. Some have named Clement of Rome, and Luther Apollo as the author.

Old tradition in the East, and this was followed by many for generations, designated Paul as the author. But there are weighty reasons why this viewpoint cannot be accepted. The Greek employed is different from Paul's style of writing. The phraseology, and peculiarity of expression found in all of Paul's writings, is lacking. The rhetorical fulness, and beauty of speech, built up carefully in long periods, are absolutely foreign to Paul's writings. It is likely that some associate of Paul who was familiar with his teaching and who had been impressed with his views, a disciple of the great apostle, was the author of this letter.

For some time, on account of its anonymity, the canonicity of the letter was questioned by the Eastern and Western church, and the work was counted among the Antilegomena, i. e. to those writings whose authenticity was not recognized by all congregations. At length, however, it came to be fully recognized in the West as well as in the East in

spite of former prejudice. The time of writing may be assumed to have been between 62-70 A. D.

Contents

The Epistle is not so much expository as hortatory. The great subject is: Our High Priest. He is shown to be superior to all prophets and angels, and his DIATHEKE, covenant, to be preferred to that of the Old Testament, which presents only shadows of that of which the new is the substance. The readers are in danger of apostasy from their faith and to relapse into the old Judaism which they had imbibed in their childhood. Jewish religion, the temple, the high priestly office, the various appointments, all these seemed to exercise considerable influence upon them. Added to these things were the many afflictions. The readers become faint-hearted and like their fathers, are dissatisfied and ready to forsake Christ. He must be exalted before them in opposition to the legal observances and strange doctrines. Christ is the eternal son of the father, the true great high priest, after the order of Melchizedek. He saves and intercedes in the heavenly sanctuary. Faith, patience, and perseverance are the virtues of the true believer. The glory of the new covenant will be greater than of the old. Followers of the departed teachers, sharing their faith and hope, shall be partakers of the heavenly glory.

Division. Chapt. 1-5. Concerning Jesus.

- a. He is greater than the Angels.
- b. He is greater than Moses.
- c. He is greater than Joshua.
- d. He is greater than Aaron.
6. Transition.

7-10. Jesus the Great High Priest.

10-13. Exhortations to Remain Faithful.

Chapt. 1. Christ is preferred above the angels, both in person and office.

2. Everything shall be subjected unto Christ by virtue of his humiliation.

3. Christ should be regarded more than Moses because he is more worthy.

4. Rest for the believer is attained by faith. He must go boldly to the throne of grace. Faith is the means of obtaining the promise.

5. Christ the high priest encourages to strong faith.

6. The writer endeavors again to lay the foundation of faith for the readers, and admonishes to remain steadfast in hope. Jesus and Melchizedek.

7. The glory of Christ's priesthood is greater than that of Melchizedek.

8. Christ intercedes. He has established a new covenant.

9. The old covenant was imperfect. Christ has made an all sufficient sacrifice and atonement for sin.

10. The sacrifices of the law were insufficient. Christ's offering has taken away the sin of all believers. These must hold fast to that faith.

11. The essence of faith is confidence, as seen in the examples of the fathers.

12. Christ's patience is an example to faith and godliness.

13. Divers admonitions as to charity, honesty, are enjoined. Strange doctrines must be avoided. Christ is to be confessed. The letter closes with a salutation.

LIX

THE EPISTLE OF JAMES

This book begins the series of General Epistles. which closes with Jude.

Title

“James, a servant of God and of the Lord Jesus Christ, to the twelve tribes, which are of the dispersion.” The position and character of the writer imply that the Epistle was addressed to Jewish Christians, its contents also pointing in that direction. The twelve tribes of Israel, that is, the true Israel which had accepted the Messiah as their king, are addressed by James. The manuscripts ascribe this work to him.

Authorship

Of the many persons known in sacred history by this name, which James is the writer? Eight are mentioned in the New Testament. By identification these eight names may be reduced to three distinct persons who are known to the apostolic church under this name, namely James the son of Zebedee, James the son of Alphaeus, one of the twelve, and James the “brother of the Lord.” The writer could not have been James the brother of John, as he was put to death by Herod before the Epistle was written.¹ The author was likely the James who figured so prominently in the church at Jerusalem. Every notice, Scriptural, historical, and legendary, connects him with this city, and no other place has ever been suggested.

¹Extra-biblical sources bearing on this period are Josephus, *Antiq.* 20,9.1, Eusebius *HE* II,III.

At various times the authenticity of the Epistle has been questioned. Eusebius ranks this letter among the Antilegomena. Nevertheless, it was generally read in the churches. Again at the time of the Reformation the book was subjected to close scrutiny. Luther rejected it as Canonical on grounds of internal evidence and its supposed opposition to Pauline teaching and alleged legalism. These peculiarities are, however, most easily explained by assigning it to a very early date, and the assumption that it was addressed especially to Jewish Christians. The date of writing is probably 50 A. D.

Contents

The contents cannot be properly understood, unless it is remembered that those to whom it was addressed were Jewish Christians. The readers are exhorted to be patient under the trials to which they were exposed. Persecutions by the Jews abounded. The writer, however, is not unmindful of the needs of his readers along general lines and takes occasion to warn against various sins and evil tendencies by which they were endangered. A formal faith without the fruits, good works, is condemned. The evils of a social nature, of the tongue, of inclination to quarrel, of over self confidence, of oppression by the rich are rebuked, and the book closes with exhortations to patience, long-suffering, and advice as to conduct during sickness. This book is often called the Epistle of Social Justice.

Division

Chapt. 1. Faith must reveal itself in enduring afflictions. It is better to hear than to speak; but

one must not only be a hearer, but also a doer of the word.

2. God is no respecter of persons. The law of love is impartial. Partiality leads to judgment. Faith without works is dead.

3. The sins of the tongue are manifold. They lead to jealousy and factions. The tongue must be bridled. It is an instrument of much good, or great harm.

4. Covetousness, intemperance, pride, are unworthy of the Christian. He, ever mindful of the uncertainty of life, commits himself and all his affairs to the provident care of God.

5. The wicked rich will feel the vengeance of God. In adversity men ought to pray and acknowledge mutually their faults. Spiritual help extended to the weak brings much bliss.

LX

THE FIRST EPISTLE OF PETER

Title

“Peter, an apostle of Jesus Christ, to the elect, who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,” thus the writer introduces himself and those whom he addresses.

Authorship

There is no dispute that Simon Peter, one of the twelve, is the author of this letter. Internal as well as external evidence clearly indicates this fact. Polycarp (156 A. D.), Papias (140 A. D.), The Shepherd of Hermas (140 A. D.), Justin Martyr (164 A. D.), Tertullian (220 A. D.), Origen (254 A. D.), are among the prominent fathers who testify to its genuineness. It is addressed to the “strangers” or Jewish converts dwelling in the countries named in the title. The date of the Epistle is somewhere between 64-67 A. D. But where was it written? From 5,13 it would appear that the letter originated at Babylon. Some modern and ancient writers have held the view that Peter is using the word “Babylon” metaphorically, as a cryptograph and that he was really writing from Rome. The absence of a notice of a Babylonian church does not prove that Christianity had never been presented there. It is indisputable that many Jews resided in that city and Peter certainly was chiefly the apostle to the Jews. According to tradition Peter labored, and died a martyr’s death in Rome. If this Epistle,

however, were written at that place, would it not seem strange that no mention is made of Paul or his companions? The metaphorical use of Babylon is not sufficiently evident, to name Rome as the place of writing, and there can be no serious objection to assume that it was the city of Babylon. The Christians of Asia were enduring great trials and afflictions. The Evil One was raging; actual persecution was imminent. The Christians must be able to withstand the prospective fiery trials awaiting them.

Contents

On the day of Pentecost Peter began his ministry "with many words and exhortations;" again he writes "exhorting and testifying that this is the true grace of God, wherein stand ye fast." The letter is full of exhortations and consolations. The readers must hold fast to the faith. Christ suffered and endured, so his followers must do likewise. Deliverance will come in the end and outweigh all sufferings and hardships endured on earth.

Division

Chapt. 1. Peter thanks God for the manifold graces. Salvation comes through Christ as is prophesied of old. Fruits of true piety only will abide.

2. Christians are to be charitable; they are built upon the foundation which is Christ. Fleshly lusts and disobedience are to be avoided.

3. The duties of wives and husbands are described. Unity and love must prevail. Christ's example is to be followed.

4. The battle against sin is to be continued.

Prayer and a holy life are the marks of the Christian. Suffering will prove and strengthen him.

5. The elders are exhorted to feed their flocks. The younger ones must be obedient and all must prove themselves sober and watchful. Greetings from the church at Babylonia and Marcus, together with the final salutation conclude the Epistle.

LXI

THE SECOND EPISTLE OF PETER

Title

“Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained a like precious faith with us in the righteousness of our God and Saviour Jesus Christ.” This is the title which the writer himself gives his work. It was evidently addressed to Jewish Christians in general, to whom the majesty of Christ is exalted in the hope that the readers may be strengthened. It was probably written about 67. The apostle is looking forward to the putting off of his earthly tabernacle.

Authorship

That Peter wrote this Epistle has been vehemently contested by many ancient and modern scholars. The reasons for the discarding of his authorship are not conclusive. On the contrary, the Epistle bears the strongest testimony to its own genuineness. Why should the writer's claims be lightly set aside? For he repeatedly asserts himself as the apostle Peter, so plainly, so deliberately, that it is hard on the hypothesis of imitation, to free him from the charge of falsifying if the author is not Peter the apostle. In addition to these assertions there are allusions (2,14,18) which point back to Peter's early occupation, and in Chapter 2 and 3 to the solemn discourse of the Lord on the Mount of Olives. This letter possesses an authority, holy beauty, Petrine spirit which certainly do honor to Peter, the author.

Contents

False teachings and a looseness in morals en-

dangered the spiritual life of the readers. The apostate Christians, who deny the Lord, and who listen to fables, are reproved and the faithful are encouraged to growth in grace and in the knowledge of Jesus.

Division

Chapt. 1. Exhortations to a Christian Life.

2-3. Warnings Against False Prophets.

Chapt. 1. The high calling and election must be made sure. The writer has done this, knowing that his death is at hand.

2. False teachers and their followers will be punished. A type of this punishment is seen already in the Old Testament.

3. Christ will surely come for judgment; this day is described. Patience and growth in grace are virtues of the faithful.

THE THREE EPISTLES OF JOHN

Title

None of the three Epistles in question bears any title, name or any definite indication of the writer.

Authorship

In spite of the absence of any specific title, the authorship is not really doubtful. The characteristics found here, the profundity of thought and simplicity of language, are but echoes of the fourth Gospel ascribed to John. If the Gospel were wanting there might be doubt as to who wrote the First Epistle; if the First Epistle were wanting there might be an uncertainty as to who wrote the Second and the Third. A careful examination will necessarily lead to the conclusion that these four books are from the pen of one and the same author, the apostle John, the beloved disciple of the Lord. The First Epistle was known to Polycarp (156 A. D.), Papias (140 A. D.), Clement of Alexandria (220 A. D.), Origen (254 A. D.), Cyprian (258 A. D.). The external evidence for the Second and Third Epistle, though less ample, is sufficient to ascribe them to the same author. The internal evidence of all three points to one and the same source.

John's abode, during the later years of his life, was Ephesus, and this city is doubtless the place where they were written. Their tone is that of an old man writing to a younger generation. The in-

ternal relation between the Gospel and the First Epistle strongly favor the view that they were written about the same time. The Second implies the existence of the First and must have been produced after it. It may safely be assumed, therefore, that the Gospels and all three Epistles were written in the old age of John between 80 A. D. and 95 A. D.

To whom were these Epistles addressed? The First is of a general nature. It has no special superscription, but is sent to the church at large. The destination of the Second Epistle, the "elect lady" has been thought by some to have indicated a prominent Christian woman. However, individual relationship is entirely lacking, but an aggregation of persons seems implied. Therefore the term "elect lady," KYRIA, is doubtless an allegorical expression to signify the church.

The third letter is addressed to a certain Gaius, a hospitable, godly man, of whom nothing definite is known from other sources.

I Epistle

Contents

The First Epistle is written to solve the problems which the teaching of an insidious Gnosticism raised in the minds of the believers. It is a companion to the Gospel and lays the foundations of Christian conduct as a whole. The second letter deals with the same problem as it affects a church, whilst the third deals with lawlessness of another nature, namely, rebellion against apostolic authority.

Each Epistle begins with an introduction of four

verses, but the conclusion differs in each as to number of verses.

John, the apostle of love, calls himself an eye-witness of "what we have heard and seen and handled with our hands of the word of life, these things we declare unto you."

The believers are to be strengthened. They have forgiveness of sins and the unction of the Holy Spirit. The wicked one is a liar, God is love and truth. Deeper purification and more love is needed. False teachers will be known by their teaching in regard to the Divinity of Christ. He is the son of God, come into the flesh. His followers love God, love one another and overcome all error and falsehood. Established faith is the power that overcometh the world.

Division

Chapt. 1. Christ is described. In him we have eternal life.

2. Christ is the advocate and propitiation for our sins. Those who know God must keep his commandments.

3. God has such great love for us that he makes us his sons.

4. Teachers who deny the Divinity of Christ are false teachers.

5.¹ God loves his children; he who loves him must also love his fellow-men. His commandments are not grievous, but light.

¹The 7th verse is not found in the oldest manuscripts, and had its origin in the Latin Church during the fifth century.

II Epistle

Contents

Joy is manifested, because the children of the "KYRIA" walk in the truth. Christ's incarnation has been denied by many heretics, but they must not be received nor must their doctrine find a willing ear.

Love and obedience are virtues of the believer; but false doctrine and false charity are to be shunned.

III Epistle

Contents

Gaius is commended for his piety and fear of God. His hospitality is the occasion of the apostle's good wishes for him. He is warned against Diotrephes. The writer asks Gaius to receive Demetrius. Greetings of the writer and of friends conclude the Epistle.

LXIII

THE EPISTLE OF JUDE

Title

“Judas, a servant of Jesus Christ, and brother of James, to them that are called, beloved in God the Father, and kept for Jesus Christ,” is the designation, given by the writer himself, to his work.

Authorship

The James referred to is undoubtedly the well-known head of the mother church of Jerusalem, the brother of the Lord, and concluding from 1 Cor. 9,5, that the brethren of the Lord, were like Peter, evangelists, well-known to the churches, it seems certain that the writer of the present letter is Jude, the brother of Jesus Christ, and not Jude the apostle as has at times been held by many ancient and modern writers.

Its brevity, peculiar contents,¹ and the circumstance that it makes no claim to apostolic authorship, have made the universal acceptance as canonical uncertain, and doubtless stood in the way of a frequent and extensive, unhesitating use in the early church. Such eminent authorities as Clement of Alexandria, Tertullian, Origen, Malchion of Antioch, the Carthaginian Canon, however, have ac-

¹It reports matters not found elsewhere in the Bible. Michael contending with the devil about the body of Moses. It mentions facts recorded only in the New Testament: Moses was taught in Egyptian wisdom, Acts 7,22; Saul reigned forty years, Acts 13,21; The Egyptian Magicians who withstood Moses were Jannes and Jambres, 2 Tim. 3,8.

cepted this work as Scripture, and rightly has it found a place in our Bible.

As to the time of writing various dates have been suggested. The general view which it offers, the nature of the evils with which it deals, the allusion to the teachings of the apostles, the absence of all reference to the destruction of Jerusalem, which fact the writer certainly would have added to the many warnings which he takes from the dread judgments of God, would fix the date somewhere before 70 A. D., probably soon after the second letter of Peter. The place of writing is still more uncertain. Hebrew phrases and idioms betray the Jewish training of the writer. The style is broken and rugged, bold and picturesque, and the build of the sentences reveals more Aramaic than purely Greek features.

The parties addressed were the same as those to whom the Epistles of Peter were written, for there are so many points of resemblance, and the same evils are dealt with in the writings of both. Jude, like the letters of Peter, was written for Jewish Christians.

Contents

This Epistle is an indignant invective against certain false disciples who had intruded the church or churches in question. Lewdness was defended by some under the plea of higher knowledge. Claiming to possess the Spirit, they made themselves very conspicuous in the congregation. With great vehemence Jude depicts the shamefulness of these errorists and issues warnings, drawn from the examples of Old Testament history as well as extra-

canonical literature.¹ The teachings of the apostles are constantly appealed to as the recognized authority in questions of faith and doctrine. Two kinds of dangers are threatening. The one the base carnal influences, and the other the speculative Jewish philosophy. Both foreshadow the corruption to which in the following periods many of the believers yielded.

With the grand doxology: "Now unto him, that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord be glory, majesty, dominion and power, before all time, and now and for evermore," the letter ends.

¹The Jewish Apocryphical books, "The Assumption of Moses," "The Book of Enoch."

LXIV

THE APOCALYPSE OF JOHN

Title

The Apocalypse, APOKALYPSIS, is not only the initial word of the book, but also the subject-title, descriptive of the largest portion of its contents, the word signifying the taking away of the veil, the disclosure.

“The apocalypsis of Jesus Christ, which God gave him to show unto his servants, even the things which come shortly to pass: and he sent and signified it by his angel unto his servant John.”

Authorship

The writer calls himself John, repeating this designation four times, 1,1; 1,4; 1,9; 22,8, adding on the first occasion that he was the same John “who bare witness of the word of God,” thus identifying himself with the writer of the fourth Gospel, as well as the first of the Johannine Epistles.

Similarity of expression, the “Word,” the “Lamb of God,” “Christ the Life,” increase the internal evidence. External evidence for the authenticity of this work is found with Justin the Martyr, Tertullian, Hippolytus, Origen, and many later fathers. The style of writing is different from that manifested in the other writings ascribed to John. However, this may be explained by the character of the book. Hebrew influences are apparent, but these are doubtless due to the nature of the work, and the Apocalyptic prophets who made a deep impression upon the writer. The imagery is magnificent, and the visions overwhelming. The date of the Apoca-

lypse may be set as about 96 A. D., during the reign of Domitian which extended from 81 A. D. to 96 A. D. The place where the revelation was received was Patmos, a small island of the Aegian Sea on which John lived in banishment during the reign of Domitian for his fidelity to his Master.

Contents. This work describes itself as the revelation of Christ of the present and future as seen by John. It is addressed to seven churches of Asia and the general subject is the coming of the Son of Man to judgment.

The Apocalypse consists of a series of visions, indicating various aspects of the triumphs of the great king. The opening passages present a graphic picture of the condition existing in the various churches in Asia. Heresy, persecution, and a description of the spiritual condition, together with the hope for the speedy return of Christ are rapidly unfolded. The whole is presided over by the glorified Redeemer. The last part concerns itself chiefly with the future. There is still going to be a mighty conflict between the powers of evil and the church. However, shall she ultimately triumph; the redeemed shall be safe; a new heaven and a new earth shall appear and the new Jerusalem shall visibly embody the ideal state of the church. The interpretation of these visions is rather difficult, and the wildest theories in regard to numbers, figures, and pictures found here have at times been advanced. A safe explanation perhaps is the one known as the eschatological, foreseeing the happenings recorded here in their relation to the final return of Christ for judgment and eternity.

Division

Chapt. 1-3. The Message to Seven Churches.

4-7. The first Cycle of Visions. The Seven Seals.

8-11. The second Cycle of Visions. The Seven Trumpets.

11,15-14. The third Cycle of Visions. The Day of Judgment.

15-18. The fourth Cycle of Visions. The Seven Vials of Wrath.

19-22,5. The fifth Cycle of Visions. The End and Eternity.

22,6-21. The Epilogue.

Chapt. 1. Christ, the First and the Last, appears among the churches in glorious power and majesty. The seven churches, at Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea, receive each a message.

2. Ephesus, Smyrna, Pergamus, Thyatira are addressed.

3. Sardis, Philadelphia, and Laodicea hear their Master's voice.

4. The throne of God is seen in heaven; 24 elders and 4 beasts worship God.

5. A book is sealed with seven seals; only the lamb slain, the lion of Judah can open it.

6. The seals reveal the victory of God, bloody wars, famine, persecutions, great upheavals in nature. The end of the world is prophesied.

7. The servants of the Lord are sealed on their forehead, and their number is counted.

8. The seventh seal is opened. Four trumpets sound, and great plagues follow.

9. Terrible woes come upon men, yet they do

not repent.

10. A little book, part of God's truth, sealed, is eaten by John. It is sweet as God's message, but bitter to the flesh.

11. Two witnesses are slain by the anti-christ. The majesty of God is revealed.

12. A woman is rescued in the wilderness. The red dragon is cast out of heaven.

13. A beast arises from the sea, another from the earth.

14. The Lamb standing on Mt. Zion has a large company, the saints, that die in the trials. "Babylon is fallen, is fallen, the great city." God's wrath comes upon the sinners.

15. Seven vials of wrath are poured out over the wicked.

16. The earth, sea, rivers, and the sun are touched. Christ comes as a thief in the night.

17. A woman arrayed in purple and scarlet, in great glory, symbolizes Babylon the wicked city of the world. The Lamb is victorious.

18. Babylon is fallen and the kings of the earth lament over her.

19. God is praised for his righteousness.

20. Satan is bound for a thousand years. The last resurrection and final judgment approaches.

21. A new heaven, a new earth and a heavenly Jerusalem arise.

22. Eternity has begun; the glory of life is seen in its fulness. Christ surely comes to redeem his people. He is "Alpha and Omega" and the seer concludes with this longing prayer, "Even so, come, Lord Jesus."

A SUMMARY OF THE HISTORY OF THE KING-
DOM OF GOD IN THE OLD AND
NEW TESTAMENT

A. Introduction. The Bible is God's written revelation, consisting of a library of sixty-two books. A period of approximately sixteen centuries was required for its composition, and about thirty-six authors shared in the accomplishment of this work. The Old Testament was written in Hebrew with the exception of a few short passages in Aramaic, and was translated into Greek (Septuagint) about two hundred years before the Christian era. The New Testament was written in Greek and from the original manuscripts, later translated into different tongues. The thirty-nine books of the Old Testament may be grouped as follows:

Law. Five. Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

History. Twelve. Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First and Second Chronicles, Ezra, Nehemiah and Esther.

Poetry. Five. Job, Psalms, Proverbs, Ecclesiastes and the Song of Songs.

Prophecy. Major, four. Isaiah, Jeremiah, including Lamentations, Ezekiel and Daniel.

Minor, twelve. Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

The twenty-seven books of the New Testament may be grouped as follows:

Gospel. Four. Matthew, Mark, Luke and John.

History. One. The Acts of the Apostles.

Letter. Twenty-one. Pauline Epistles, fourteen. Romans, First and Second Corinthians, Galatians, Ephesians, Philippians, Colossians, First and Second Thessalonians, First and Second Timothy, Titus, Philemon and Hebrews (Authorship uncertain).

General Epistles, seven. James, First and Second Peter, First, Second and Third John, Jude.

Prophecy. One. The Apocalypse of John.

The History of the Kingdom of God unfolds the meaning of events as historical, literary and devotional, and presents God as active in the affairs of men. If, however, God is to rule in the lives of human beings he must make himself known, and the human heart must be made ready to receive such knowledge. This preparation for the full knowledge of God is chiefly found in the Old Testament, while the New Testament records its actual accomplishment in Jesus Christ.

The Old Testament may be divided into four periods:

1. **The Beginning of Things.**
2. **The Patriarchs.**
3. **The Chosen People.**
4. **Under Foreign Rulers.**

The New Testament may be divided into two periods:

1. **The Messianic Fulfilment.**
2. **The Apostolic Age.**

B. The Kingdom in the Old Testament

1. **THE BEGINNING OF THINGS.** Gen. 1-11. The origin of the physical universe, of plant, animal and

human life, is traced to God, the creator of heaven and earth. Soon after the beginnings sin, i. e., disobedience to God, enters and spreads with the expansion of the human race. Adam and Eve, in the state of innocence enjoyed complete happiness because they had complete fellowship with their Creator. In the supreme test their loyalty gave way to disobedience. They yielded to temptation and sin separated them from God and happiness. But in his mercy God promised them one who should redeem men from the bondage of sin (Gen. 3,15) and its curse.

As wickedness on earth increased, God, after much patience, destroyed the race through the flood, with the exception of one family, that of Noah, who was saved through the ark. Through him God made a new covenant with Noah and gave the race a new beginning. His descendants scattering in many lands, gradually established great nations, Egypt, Phoenicia, Chaldea, and Assyria.

2. THE PATRIARCHS. **Abraham, Isaac, Jacob (Joseph).** Records: Gen. 12 fg.

Abraham, living in Ur of the Chaldees is selected by God to become the progenitor of the chosen race. He obeys this call and journeys first to Haran, then completes his journey to Canaan. At Shechem he receives the Divine promise. In his dealings with Lot, his nephew, he shows his kind disposition by yielding to the wishes of the younger relative. God makes a covenant with him, whereupon his name is changed from Abram to Abraham. When Sodom is doomed to destruction, Abraham intercedes, and the occasion of the severe test of faith in

the command to sacrifice Isaac his only son, proves him obedient to Jehovah.

After Abraham's death **Isaac** becomes the bearer of the promise of God. Two sons are given him, Esau and Jacob. Esau, the first born, anxious to satisfy his physical wants, sells his birthright for a mess of lentils.

Jacob, despite his many faults, inherits a greater blessing than that bestowed by his father, the heritage of God's promise. Suffering for his sin and wandering about, being chastened by the severe trials, he finally conquers self and becomes pleasing to Jehovah.

Joseph, the youngest son of Jacob, sold as a slave by envious brothers, imprisoned for the sake of doing right, finally elevated to the regency in Egypt, was the last individual dealt with in the progress of God's plan. The family of Abraham had now become twelve tribes and the tribal life had developed a nation. Hardships and trials, however, were necessary to create in the hearts of the people a longing for the Promised Land and to unify them as a nation.

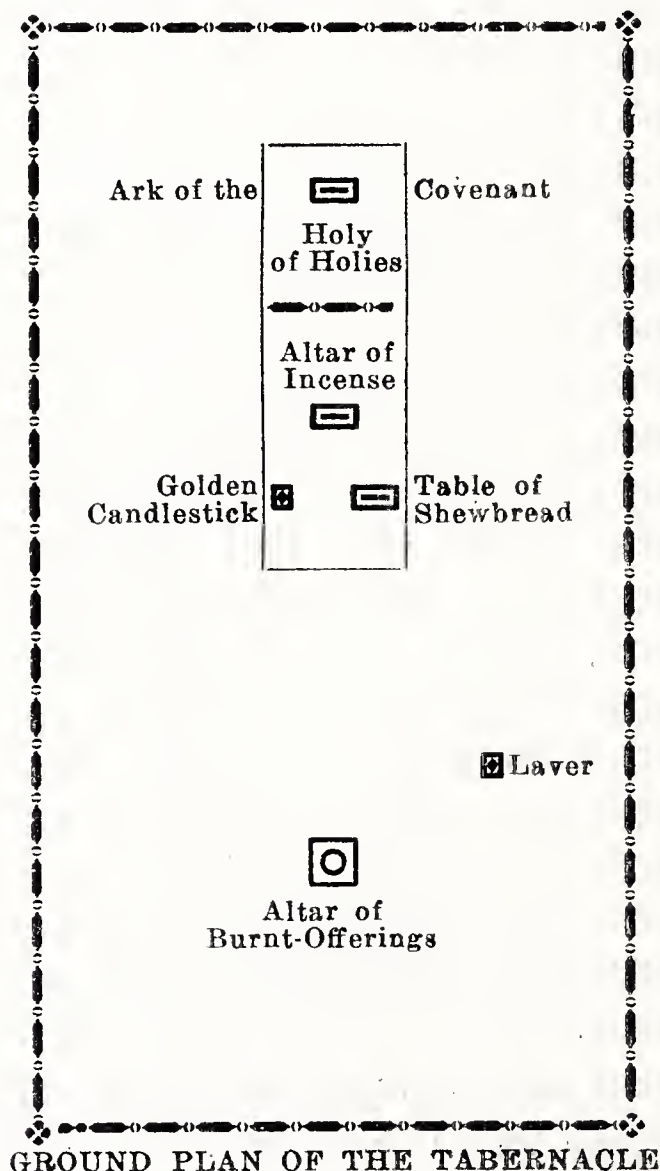
3. THE CHOSEN PEOPLE. Records: Exodus-Second Chronicles. When the Israelites were sufficiently educated for self-government, God raised Moses, to effect their deliverance. Eighty years of education and preparation, first at the court of Pharaoh, then in the wilderness, enabled him to become the leader and liberator. Having received his commission at the burning bush empowered to do miracles he made the proclamation of liberty to the Egyptian king, but at first in vain. Nine

plagues failed to induce Pharaoh to permit the exodus of Israel. But when death took the first-born in the Egyptian homes, the Israelites finally were allowed freedom.

They crossed the Red Sea and proceeded to Mt. Sinai. Here the people were organized and laws were given them. These laws were of a three-old nature: the **civil**, **ceremonial** and the **moral**, the latter still being binding on all followers of God. The **civil law** had reference to the social aspect of the nation. The **ceremonial law** regulated the religious observances and the worship of Jehovah. The **moral law** dealt with the daily conduct of the individual. Forty years of wilderness wanderings were necessary to prepare the nation for the next step in the progress of God's plan. During this time the nation worshipped Jehovah in the tabernacle.

The **Tabernacle** was planned by God himself. It was made of board, plated with gold, and a roof made of three curtains, one laid upon another. The dimensions were forty-five feet in length and fifteen feet in width. The tabernacle was movable and surrounded by a court one hundred and fifty feet long by seventy-five feet wide (Ex. 27). Near the entrance stood the **altar** of burnt offerings. Close by the court was the **laver**. The tabernacle itself was divided into two rooms. The first room was the **Holy Place**. It contained the golden candlesticks, the table of shew bread and the altar of incense. The second room was the **Holy of Holies**. Here was placed the Ark of the Covenant, consisting of a chest covered within and without with gold. Within were two stone tables containing the commandments.

Aaron's budding rod and pieces of manna. On top was the Mercy Seat and the Cherubim. The Solomonic **Temple**, built centuries later, was erected on the same principles, only along much more elaborate lines. The Babylonians destroyed this temple in 587 B. C. The second temple was built by Zerubbabel, lasting about five hundred years. The third temple was a restoration and enlargement of the second, accomplished by Herod the Great. This was the temple known to Christ and the Apostles, being destroyed in the year 70 A. D.



The Priests and Prophets were the principal ministers of Old Testament religion. The priest belonged to the tribe of Levi, the prophet was specially called by Jehovah for that specific office of prophetism. As the intercessor for the people, the priest brought sacrifices to Jehovah. These sacrifices were of a five-fold nature. **Burnt Offering** was a dedicatory service of all people to Jehovah. **Sin Offering** was offered on behalf of the individual needing forgiveness. **Trespass Offering** was made for injuries of others. **Peace Offering** was thanksgiving and fellowship service. **Meat Offering** was a praise service for Jehovah's bounty in general. During later times an extensive ritual developed, elaborate services were held and choirs and instruments aided in the service.

Sacred Seasons were, the **Sabbath**, the seventh day; the **Sabbatical Year**, the seventh year, when all the land was to remain untilled; **The Year of Jubilee**, the fiftieth year, when all slaves were to be freed and all prisoners released and the property to be returned to the original owner; on the **Day of Atonement**, the most solemn day of all, under impressive ceremonies the High Priest went into the Holy of Holies to sprinkle the blood of atonement upon the Ark of the Covenant, thus effecting the atonement for the sins of the people.

The **Passover** commemorated the deliverance from slavery and was held in the spring. **Pentecost** occurred fifty days after the Passover, celebrating the close of the grain harvest.

The **Feast of the Tabernacle** occurred in September, commemorating the dwelling of Israel in the

tents in the wilderness. The **Feast of the Trumpets** was the Jewish New Year. The **Feast of Dedication** was held in memory of reconsecration of the temple after the period of Judas Maccabaeus.

The **Feast of the Purim** recalled the deliverance of the Jewish nation by Queen Esther, probably held in February or March.

In the Promised Land. From the peak of Mt. Nebo Moses gained a glimpse of the promised land, but here his journeys ended, for God closed his eyes in death. **Joshua** is called to become the leader of the nation. The **Jordan** is crossed and after subduing the Canaanites, the Israelites take possession, dividing the country among the twelve tribes. The period of **the Judges**, a time of confusion and turmoil followed. Each tribe acted independently, and there was no real unity of purpose. Only in times of danger did all combine for the common good. When the people sinned, they were punished; when they repented God delivered them by the hand of the judges. The most prominent among them were **Deborah, Gideon, Samson, Jephthah, Eli and Samuel.**

The Monarchy. The people now demand a king, thus changing the Theocracy to a Monarchy, "that they might be like other nations."

Saul, the first king, reigned for forty years. He began well and was in a measure successful in his wars against foreign enemies. Later in life, however, he departed from Jehovah and ended in battle in consequence of his sin.

David was chosen Saul's successor. For seven years he ruled as king over the tribe of Judah with

the capital at Hebron. After that he was acknowledged king by all the tribes and Jerusalem was made the capital of the nation. The forty years of his reign are marked by successful foreign wars, the consolidation of the kingdom, the extension and development of the ritual of public worship, the composition of Psalms, and the institution of choirs and singers for the services at the tabernacle.

Solomon, David's son, reigned in great splendor for forty years. His reign was made notable by many building activities, especially the building of the temple. This period shows the kingdom of Israel at its height. But the outward splendor concealed inward decay and as consequence of luxury and pride idolatry begins to reappear among the people.

The Division. When Rehoboam, Solomon's son, ascended the throne, the people requested a reduction of the heavy taxes that had been levied. Rehoboam refused this request, and in consequence the ten northern tribes seceded, establishing the kingdom of Israel with Jeroboam as king. Only Judah and Benjamin remained loyal to the house of David.

The Kingdom of Israel. Troubled conditions prevailed during the reign of its twenty kings.¹ Jeroboam in order to prevent his people from going to Jerusalem for worship established calf worship at Bethel and Dan. Ahab married a Phoenician princess, who introduced the worship of Baal and Ashtaroth, the gods of her native country. Elijah and Elisha, both powerful prophets, vainly tried to turn the nation from its downward course. Moral and

¹For detailed description see chapters on 1 and 2 Kings and Chronicles.

political decline brought on inevitable destruction. Shalmaneser, king of Assyria, besieged Samaria in 722 and the larger portion of the population of the northern kingdom were carried into captivity, and thus destroyed the kingdom of Israel.

The Kingdom of Judah. Moral and spiritual conditions were somewhat better here, and therefore this kingdom lasted about one hundred and thirty years longer than Israel. God-fearing priests and Levites and goodly rulers such as Jehoshaphat, Hezekiah, Josiah and Joash, together with the later prophets, though not able to prevent the destruction of this nation, at least exercised a preserving influence during their times. Prophetism was at its height in this period; Isaiah and Jeremiah were its most prominent representatives. Situated between two powerful rival nations, Assyria and Egypt, the little kingdom suffered much through the ever-changing lot of wars between them. Isaiah, however, recognized that the ultimate danger did not threaten either from Egypt nor Assyria, but from Babylon. Nebuchadnezzar invaded Judah 605 B. C., and carried off a large portion of the nation. The final conquest of the country and the destruction of Jerusalem together with its beautiful temple, took place in 587 B. C. The kingdom of Judah, like that of Israel, had come to an end. The upper classes of the people were carried off into captivity and only the poorer classes were left behind to till the ground.

4. UNDER FOREIGN RULERS. Records: Ezra, Nehemiah, Esther, Daniel.

The chosen people and the world at large were

being prepared for the coming of the Messiah. His coming had been prophesied from Moses down to the last representatives of Old Testament phophetism, Malachi. Petty nations united into strong empires, commerce, trade, highways and civilization spreading over the whole then known world, made the task of the apostles of new times easier. The great conquerors thus served God's plan in preparing the world for the advent of the greatest conqueror, Jesus Christ.

1. **Babylonia.** The majority of the Jews were exiled in Babylonia and her possessions. They lived in colonies, were permitted religious freedom, and these colonies enjoyed a certain degree of self-government. Among their great teachers were Daniel and Ezekiel, and prominent Jews occupied important positions in the Babylonian state.

2. **Persia.** Cyrus, having overcome Babylonia issued an edict for the restoration of the temple and state. **Zerubbabel** and **Joshua** were the leaders of this undertaking. The return from captivity had begun. **Ezra**, the scribe, came later with another company of pilgrims and brought about various reforms of life and worship. **Nehemiah**, the cupbearer of Artaxerxes, led a third expedition and accomplished the rebuilding of the walls of Jerusalem.

3. **The Ptolemies.** Alexander the Great struck the death blow of the Persian empire. Greek influence and language and customs were introduced in Palestine as well as in the whole state of Alexander, when, after his death, the empire was divided, Palestine became an integral part of a realm ruled over by

the Ptolemies and enjoyed comparative peace and prosperity.

4. **Syria.** Under Antiochus Epiphanes several persecutions broke out. The temple was plundered 169 B. C., and an attempt was made to force Greek idolatry upon the nation. The Jews rebelled, and many of them died a martyr's death.

5. **The Maccabees.** The Maccabean family, **Mattathias** and his sons organized the Jews against the oppressors. Under **Judas Maccabaeus** and his brother Simon, liberty was achieved, lasting about a century.

6. **Rome.** When new troubles broke out, 63 B. C., the Jews called upon the Roman general **Pompey** for assistance. He furnished the desired assistance, but as a reward made Palestine a Roman dependency. The Idumean, Antipater, was now made ruler; and in the year 37 B. C., his son **Herod the Great** was appointed king by the Roman Senate, Unscrupulous, dissolute and cruel he endeavored to exterminate the Maccabaen family with whom he was connected by the marriage of Marianne, a niece of Hyrcanus II. In order to gain favor with the nationalists, he renovated the temple at great cost and instituted other measures for the welfare of the state.

Herod remained hated, however. It was under him that Jesus was born (Matth. 2,1), and the murder of the infants of **Bethlehem** took place (Matt. 2,16). After the death of his three sons, **Archelaus** (Matt. 2,22), **Herod Antipas**, the murderer of John the Baptist (Luke 23,7; Matthew 14), and **Philip the Just**, who ruled a certain district beyond the Jordan,

Judea was degraded to a Roman province, procurators being appointed, one of whom was Pontius Pilate.

Continued oppressions of their foreign rulers, at length, excited the Jews to rebel against them, and a furious warfare commenced, 66 A. D., which terminated a few years later in the events foretold by Christ (Matt. 24), as a punishment for "the rebellious house of Israel," the destruction of the city and the temple and the dispersion of the Jews.

Outline of Old Testament History

Countries. Assyria, Armenia, Babylonia, Canaan, Chaldea, Egypt, Mesopotamia, Persia, Syria.

Capitals and Chief Cities. Babylon, Damascus, Haran, Jerusalem, Nineveh, Shushan.

THE BEGINNINGS OF THINGS

The Creation

The Fall and the Promise

The Flood

The Dispersion

The Descent Into Egypt

The Growth and Training
of the Tribes

The Unifying of the
People

THE PATRIARCHS

Abraham

Isaac

Jacob

THE CHOSEN NATION

The Exodus from Egypt

The Discipline of the
Wilderness

The Conquest of Canaan

The Rule of the Judges

UNDER FOREIGN RULERS: The Babylonian Captivity
to Christ.

The United Kingdom

Captivity Under the
Chaldeans

Restoration Under the
Persians

The Divided Kingdom

Greek Supremacy

The Maccabean In-
dependence

Roman Rule

C. THE KINGDOM IN THE NEW TESTAMENT

1. THE MESSIANIC FULFILMENT. Records: Matthew, Mark, Luke and John.

The fulness of time was at hand. Israel was longing for the promised Messiah, and scattered over the whole then known world was united by common ties of religion. The world at large, disappointed in its various systems of religion, morally bankrupt and restive, its philosophies having likewise proved unsatisfying, was ready to welcome the Lord of Glory.

Early Life. In accordance with prophecy and the announcement of the angel, Christ was born at Bethlehem of Judea. His cradle a manger, his associates humble folks. After having found refuge in Egypt for a time, he lived in the little village of Nazareth in the mountains of Galilee. Here he passed his boyhood days. When twelve years of age, he attended the Passover at Jerusalem, and then again the records picture him as the dutiful son of Joseph and Mary. They are silent, however, as regards the youth of Christ.

John the Baptist. When thirty years of age Jesus left home and with other pilgrims attended the ministry of **John the Baptist**. John had come to prepare the way. Living the life of a hermit in the wilderness, possessed of a fascinating nature, he preached repentance and baptized. All classes of people, the multitudes, tax-gatherers, soldiers, the Pharisees and leaders of the nation were attracted by the wilderness preacher.

Christ's Early Ministry. Jesus humbly takes his place among them and presented himself for baptism, the voice of heavenly approval attending this act. While fasting in the desert the first great crisis of his life arrives. Satan tries to induce him to give up the plan of redemption, to live for self, and establish a worldly empire such as the Jews hoped for. The Messiah won the victory in this contest. Having overcome the tempter, Jesus at once began his active ministry by calling unto himself friends, companions and disciples. At Cana he performs his first miracle, making water wine while attending an elaborate wedding.

At the first Passover he cleanses the temple from a traffic very much like the modern church fairs and money-making schemes. Nicodemus, a prominent Pharisee, comes to Jesus by night inquiring about the kingdom of heaven. The great Rabbi emphasizes the new birth. At Jacob's well he offers living water to the Samaritan woman.

The Year of Popular Favor. Except for a short visit to Jerusalem this period is spent in Galilee. The members of the synagogue become enraged, because he announces himself as the Messiah. Making Capernaum his headquarters he preached on various tours, performing many miracles. Disciples are invited to leave their nets and occupation, to enter his service.

The nature of the kingdom is set forth in the Sermon on the Mount. The character of its citizens, its laws, its righteousness and the meaning of its application finds full explanation. Different journeys through the nearby territory follow, additional mir-

acles take place, his words make a profound impression upon the multitudes and his fame reaches into the farthest parts of the land. The truth he desires to convey is frequently garbed in the robe of a parable; the spiritual and social aspect of life receives due consideration. But soon the year of popular favor is ended. Threatening clouds appear on the horizon. Retiring from the crowds he chiefly concerns himself with the training of his disciples. He reveals his power over nature in the stilling of the storm, over life in the raising of Jairus' daughter.

The Year of Opposition. Whatever the disciples had learned already, there was yet one great truth to be mastered. Jesus must be glorified in suffering. The conflict between him and the authorities is growing in intensity. This truth filled the hearts of the disciples with dismay. At the transfiguration he again foretells his death and resurrection, but behold heaven again assures them that he is the Son of God. Leaving the northern parts of Galilee Christ passes over to the east side of the Jordan, entering **Peraea**. Again many miracles are performed, and some of the most beautiful parables are told; the Prodigal Son, Lost Sheep, Coin, Good Samaritan, Great Supper, Pharisee and Publican. Lessons of humility and readiness to forgive are related. The opposition is increasing. The leaders had long since decided that they did not want his spiritual kingdom, nor did they desire him as a leader. Christ's face is set towards Jerusalem, ready to be sacrificed for the sins of the world. Counsel and warnings, and woes against the Scribes and Pharisees are uttered and instructions con-

tinued. Lazarus is raised from the dead, Bartimaeus and Zacchaeus are made disciples; many beautiful parables and words are spoken.

While trouble is ahead of him at Jerusalem, at Bethany in the home of loving friends, he finds a place of rest, sympathy, and understanding hearts. The crowds had expected the overthrow of the Romans and the establishment of a worldly kingdom. Jesus, however, had in mind a spiritual kingdom. The multitudes were disappointed in him, Jesus went on to suffering and triumph. Only a few days and victory was assured.

The Last Week. Many strangers were at Jerusalem for the Jewish Passover. There is something expectant in the air. Will Jesus proclaim himself Messiah, King? It is **Sunday** morning. He openly proclaims himself as such. The multitudes shout their glad hosannas. Jesus enters the Holy City, the Prince of Peace. Again the masses are disappointed. He does not begin his earthly rule. On **Monday** he cleanses the temple and asserts his authority. On **Tuesday**, when his authority is challenged he defends himself in some pointed parables. The end of the world and destruction of Jerusalem is prophesied. Judas bargains with the Pharisees for the price of betrayal. **Wednesday** was a day of retirement. **Thursday** evening the last supper is instituted, and the farewell discourses and intercessory prayers are spoken. The night brings the agony in **Gethsemane**, the betrayal and arrest, and the preliminary trial, before Annas a former high priest. Then followed the trial before **Caiaphas**. Early in the morning the trial is continued before

the Sanhedrin. At all three trials Jesus was found guilty of blasphemy and condemned.

Next he was led before the Roman governor, but since Pilate was not concerned about religious matters the charge had to be changed to treason against the Roman government. He was found not guilty, yet "out of fear of the Jews, the governor delivered him to be crucified." After having uttered ever memorable words on the cross the Messiah died and was buried in Joseph's tomb. There his body rested on **Saturday**. But on **Sunday** victory was made sure. "Captivity is captive led, since Jesus liveth who was dead." The sealed and guarded tomb could not hold the Life. The risen and glorified Lord appeared to many, and having entrusted the extension of his kingdom to his disciples, he ascended into heaven.

2. THE APOSTOLIC AGE. Records: Acts-Apocalypse.

The Church at Jerusalem. After their Master had been received into heaven, in accordance with his command, the disciples waited in Jerusalem for the day when "the Holy Spirit" should come upon them and enable them to fulfil the great commission. Ten days elapsed, then on Pentecost the Power from on High came and endowed them with miraculous gifts. Now the apostles openly proclaimed the message entrusted to them by precept and example. Peter's testimony became the means of the conversion of three thousand souls. The number of converts soon afterwards increased to five thousand, and further additions continued daily. A Christian community was formed. The believers associated in

prayer, discussions of their problems, and for fellowship and instruction. The Apostles were the first leaders. As in time their responsibility increased, deacons were appointed to assist them, among whom Stephen and Philip were the most prominent. During the first years the activities of the church were chiefly confined to Jerusalem. The Jews soon learned that Christianity was not simply a Jewish sect, but a distinct new religion. Enraged by its success and the boldness of its exponents, they became angered. Seizing Stephen who had just spoken to them and rebuked them for their unbelief, they put him to death. This was the signal for a general persecution. Imprisonment, and punishment of the Christian leaders followed and many were driven out of Jerusalem. The persecution, however, resulted in the extension of the church. Gradually the vision of the leaders was enlarged so that the heathen too, were considered fit subjects of the kingdom.

The Church Among the Gentiles. Philip the deacon, after being driven from Jerusalem, preached at Samaria with eminent success, and he also won over to his faith the African Eunuch. Saul, the learned disciple of Gamaliel, the bitter persecutor of the Christians, finally yielded himself to Christ on the road to Damascus, and soon after retired to the Arabian desert where for a considerable time he was prepared for the great work of becoming the herald of the cross to Jew and Gentile, the Greek and Barbarian. The church at **Antioch** commissioned Saul who later became Paul, and Barnabas as missionaries to the heathen. On their **first mission-**

ary journey they reached the Island of **Cyprus**, **Perga** on the main land, **Antioch**, **Pisidia**, **Iconium**, **Lystra** and **Derbe**. The Jews constantly opposed them and incited the Gentiles to join them in the persecution. Returning to Antioch, Paul and his companions reported their work to the brethren. The **Council at Jerusalem** clarified the confusion created by some Jewish Christians who held that unless all the forms of Jewish belief were observed there could be no salvation, and decided that the Gentiles had equal rights with the Jews and that the observance of Jewish custom was not essential. Paul and Silas now entered upon the **second missionary journey**. They visited the churches already established and were joined by Timothy at Lystra. Then they proceeded westward through Galatia, preaching as they pressed on until they arrived at **Troas** where Luke, the beloved physician, became a member of the party. A vision directed them to Europe where churches were established at **Philippi**, **Thessalonica**, **Beroea**, **Athens** and **Corinth**. At the latter city they tarried for a period of a year and a half. Homeward bound the party stopped at Ephesus and then arrived at Jerusalem. On the **third missionary journey**, Paul visited the churches in Asia and finally made his headquarters at **Ephesus** for over two years. Then visiting the churches in Europe he returned again to Jerusalem. At the occasion of an uproar he defends himself before the Jewish mob, but is finally taken prisoner to **Caesarea** where he remained about two years, appearing during this time before **Felix**, **Festus** and **King Agrippa**. Having appealed his case to Caesar

he was finally sent to **Rome**. Here Paul was allowed considerable freedom and became a blessing to the church, as well as to many of "Caesar's household." It is possible that after two years' imprisonment the Apostle was set free and again went forth to preach the Gospel. However, the Christian religion had become a crime against Roman law and under that law Paul was once more imprisoned and died, a martyr to his faith.

Other prominent characters of apostolic times were **Peter**, the two **Jameses**, **John** the apostle of love, **Judas**, **Mark**, **Matthew**, **Titus**.

The hopes and fears, religious struggles, defeats and victories, of this period find ample reflection in the abounding wealth of apostolic literature. Despite the fiery trials and afflictions through which the church passed, God's blessing rested upon it visibly. The blood of the martyrs became the means of extension. Through Divine power she continues to press forward on her victorious course of world-conquest.

Outline of New Testament History

The Early Life of Christ

His Birth
His Youth

The Early Ministry of Christ

The Baptism
The Temptation
The First Disciples
The First Miracle
The First Passover
The First Conversions

THE YEAR OF OPPOSITION

Peter's Confession
The Predictions of
Christ's Death
The Transfiguration
The Peraean Ministry
The Raising of Lazarus

**THE YEAR OF POPULAR
FAVOR**

The Rejection at Nazareth
 The Settlement at
 Capernaum
 The Call of the Twelve
 Apostles
 The Sermon on the
 Mount
 The Tours of Galilee
 The Feeding of the
 Five Thousand

The Church in Jerusalem

The Outpouring of the
 Holy Spirit
 The Preaching of the
 Apostles

The Church Among the Gentiles

The Church in Samaria
 The Conversion of Saul
 of Tarsus
 The First Missionary
 Journey
 The Council at Jerusalem

THE LAST WEEK

Triumphal Entry
 Traders Driven Out
 Public Teaching
 Day of Retirement
 Lord's Supper
 Gethsemane
 Trials
 Crucifixion
 Triumph

The Forming of a Chris-
 tian Community
 The First Persecution
 of the Christians

The First Gentile
 Convert
 The Church in Antioch
 The Second Missionary
 Journey
 The Third Missionary
 Journey
 The Journey to Rome

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